

Morbus Anglicus :
OR,
THE ANATOMY
OF
CONSUMPTIONS.

CONTAINING

The Nature, Causes, Subject,
Progress, Change, Signes, Progno-
sticks, Preservatives ; and several
Methods of *Curing all Consumptions*
Coughs, and Spitting of Blood.

With Remarkable Observations touching the
same DISEASES.

To which are Added ,
Some brief Discourses of *Melancholy, Mad-*
ness , and Distraction occasioned by Love.

• Together with certain new Remarques
touching the *Scurvy and Ulcers of the Lungs.*

The like never before published.

By *GIDEON HARVEY, M. D.*

London, Printed for Nathaniel Brook at
the *Angel in Cornhil.* 1666.

ADVERTISEMENT TO THE READER.

Lest my Reader's Phausie should be distemper'd with that common brain-disease of Jealousie, in calling to account the design of the Author, or the contents, and Phrase of his discourse, I shall do him a kindness, and my self right, in transforming his judgment to anticipate those too frequent unjust censures, both of the one and the other; I mean of Author and Treatise. What concerns the design; it's universally known, that many write out of an itching, or affectation of seeing their names

Advertisement to the Reader.

in Print; whose end is not of an interest, nor
expectation of Profit, preference, or profit;
and but few out of a single and ingenious in-
terest, to benefit the publick, and promote
Learning. That vain scope of the first rank
is manifestly apparent in the texture of
what they expose to view, being tracts,
Translated, or Compiled out of several
Collections, which at the best deserve no
other denomination; than patcht or botcht
pieces. Neither can they easily palliate
their sordid drift, that disperse Books for
their profit, which contain little else, than
a rude and imperfect description of what
the Title promises, taking only an occa-
sion thence to inform their Reader with
one half, and to prompt him to repair to
the Author to buy the other half; this
we see is the ordinary design of many
of those Physick Authors, that have of
late years thronged into the stage. But
being conscious of the sincerity of my
own thoughts in that particular, I am
very apt to believe, there's no ingenious per-
son but will upon the least survey of these
Medical remarks construe them do-
signed

Advertisement to the Reader.

signed for publick advantage; or else should sooner devote em to the flame, than his lecture. And to render this Discourse more universal, and accommodated to the meaner capacities, I was desired to explain every hard word and term of Art; whereof I readily yielded, by joining another vulgar word to it in *Italic* Letters, included in a Parenthesis; which method is only observed in the former part, where the Reader must acquaint himself with the said terms and obscure words to understand the latter. To those of a more polish'd intellect that pains will seem needless; and the explanations nauseous; However they may without regret pass it by, since in the bulk of the work I have chiefly endeavour'd to gratifie them with matters of greater importance, and have omitted such insertions, which generally in other tracts are far more displeasing. In the first place whatever any of the whole Catalogue of Authors Ancient or Modern have writ concerning Consumptions, they will find it plainly digested in a third part only of this Treatise; the remainder

Advertisement to the Reader.

mainder I have fill'd up with very remarkable observations, both Theoretick, and Practicall, which I had abstracted from the Diseases of many hundreds in several parts of Europe. Moreover I imagine, I have detected several errors many have and do still harbour touching the nature and Causes of a Consumption; which I have likewise dissected into all its possible kinds or Species. I have been very frank in giving you my own Sentiment of the essence and the various causes of the Disease; and thereunto added the solution of several very necessary queries; and at last set down the most approved methods for preservation and cure, used in Italy, Germany, and France, by the most famous of Hermetical and Dogmatical Physicians. Besides this general dissertation, I have made particular reflections throughout the whole on that sort of Consumption, that's so Endemick to this City; and strictly inquired into those external causes, viz. dyes, motion, air, &c. which latter I find to act the greatest part in this Morbifique aggression; at my self

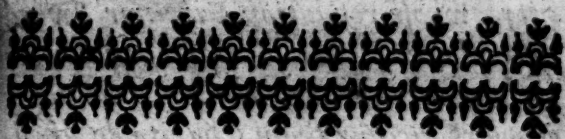
can

·Advertisement to the Reader.

can particularly witness; for having passed but a few months within the Walls, I soon apprehended an oppression on my Lungs, which then for my health's sake gave me occasion to make search for the best air about Town, which after a serious consult with my thoughts I concluded to be in Hatton-Garden, whither I immediately transported myself, and do find it the purest and most serene Air that's about the City. This by the way, to give you an instance of the benefit redounding from the change of air, though but to a small distance. Moreover touching the contents of this following Tract, you'll meet with some no vulgar observations on Womens Diseases, which since plainly delineated, may bring my modesty into question among such as are unacquainted with discourses of that nature. To these I have nothing more to say, than that I move within my own Sphere, and have render'd myself in expressions familiar to Physicians. But one point more I must prevent your probable censure in, that having declared the evils of a Spermatick Plethory, my
drift

Advertisement to the Reader.

drift is not to exhort any to incontinency, that monster of vice, but to prevent the danger of it by a spare Dye, Devout Life, or (for the last and desperate remedy) by Marriage.



THE
ANATOMY
OF
CONSUMPTIONS.

The Proem.

Contingent (accidental) Death
seems to be the sole, adequate
(justly fitting) object of popular Cou-
rage ; but a necessary and unavoidable
coffin strikes paleness into the stoutest
heart , and beyond all other swifter
terribles, the lazy but sure paces of a
Consumption , which we observe oft
willingly inclines those to imbrace vain
B pity,

pity, whose resolution Fire nor Sword can relaxe. This so mortal an Enemy to humane life doth the more earnestly implore succour from Charitable Physicians, the ambition to which Character hath wrested these Medical (Physical) pages (leaves) from our lucubrations (night Studies.)

CHAP. I.

Of the Original, Contagion, and frequency of Consumptions.

IT's a great chance we find, to arrive to ones grave in this English Climate, without a smack of a Consumption, Death's direct doore to most English hard Students, Divines, Physicians, Philosophers, deep Lovers, Zelots in Religion, &c. London's Weekly Bills number deep in Consumptions; the same likewise proving inseparable accidents (*attendants*) to most of the other Diseases;

Diseases; which instances do evidently bring a Consumption under the notion of a *Pandemick*, or *Endemick*, or rather a *Vernacular* Disease (*a disease alwayes reigning in a Countrey*) to *England*; that is a common disease owing its rise to some common external and perennal (*lasting all the year*) cause of a Countrey; as a Consumptive Air, or a Consumptive Dyer. *viz.* eating much Flesh, drinking Hopt drink, &c. And beyond this denomination the disease may not improperly be stiled *Epidemick* (*popular*,) that is, surprizing many at a certain season of the year; as we may observe Consumptions to be most raging about the Spring and Fall, according to the dictate of the Divine old man (*Hippocrates*,) *Malum ver tabidis, itemq; autumnus.* that is, the Spring is bad for Consumptives, and so is the Fall. And considering withall its malignity and catching nature, it may be connumerated (numbred) with the worst of *Epidemicks* (*popular diseases*,) since next to the Plague, Pox, and Leprosy, it yeilds to none in point of Contagion (*catching*;) for it's no rare observation here in *England*, to see a fresh

coloured lusty young man yoa^k'd to a Consumptive Female (*Wife,*) and him soon after attending her to the Grave. Moreover nothing we find taints sound Lungs sooner, than inspiring (*drawing in*) the breath of putrid (*stinking and beginning to rot*) ulcer'd, or consumptive Lungs; many having fallen into Consumptions only by smelling the breath or spittle of Consumptives, others by drinking after them; and what is more, by wearing the Cloaths of Consumptives, though two years after they were left off.

The disease descending frequently from Consumptive Parents to their Children, speaks it Hereditary (*gotten as it were by inheritance from ones Parents,*) insomuch that whole Families, sourcing (*descended from taberied (consumed and dried away)*) progenitours (*ancestors,*) have all made their *Exits* (dyed) through Consumptions; and in that order and Sympathy of consanguinity (*near Relation,*) that I have heard of six Brothers Parisians (*Inhabitants of Paris*) all expired of Consumptions exactly six months one after another. Besides, I have
known

known several, Father and Son, Mother and Daughter, tabefyed (consumed) within Twelve months one of the other.

Most contagious Maladies (catching diseases) have their Original recorded, the Leprosie in the primitive generation of the Jews, the Pox in the year 1494. the Scurvy in 1495; but the Consumption o'retops them all in antiquity, that questionless being the primitive disease before all others, which in all probability put a period (*end*) to our Protoplasts (*first formed*) *Adam* and *Eve's* days; for they being disseised (*turn'd out*) of their most happy seat *Paradise*, and so far discarded (*cast out*) out of Gods favour, could not but fall into a most dismal, sad, and melancholique drooping, for the loss of their happiness, the occasional cause and forerunner of a *Mar-cour*, or drying and withering of their flesh and radical moisture (*the deep oily moisture of the parts,*) or otherwise they might have Spun the thred of their lives much longer, their principles of life being created in them to extend to an Eval duration (*lasting without end.*)

CHAP. II.

Of the various acceptions of Consumptions.

THe common chink, through which errors and erroneous opinions do and have slipt into the Scholastique republicque, to the endangering and enfencing (drowning) of truth, is the too frequent misapprehension of the name of a thing, which being understood in one sense by me, and in another by you, must necessarily occasion us to discrepate (*disagree*) in the thing it self; and this certainly is the great cause of so many controversies and disputes between the Learned, and such others as are equally ballanced in right reason: now were not the misconception of the name various between them, being considered really rational, they could not but agree in the thing it self, or otherwise they could not be estimated both rational. When my self was a Student in the Universities,

sities, and oft being desired to oppose *extempore*, did no more than wilfully misapprehend the names of things contained in the question, and upon those false nominal mis-conceptions, could with the greatest ease imaginable perform that task as long as I pleased, and so may you, or any man else. Being now conscious of the great errors and dangers, that may result out of a mis-conception of the names of things, shall so much the more apply my endeavours to a distinct explanation (*explaining*) of the names of my Subject, which usually are variously understood. Physicians in their Physical discourses, make use of several names, which are all translated into this one word of a *Consumption*, as if they bore no different significations; such are *Phthisis*, *Phthoe*, *Pye*, *Tabes*, *Morbus tabificus*, *Marcor*, *Marasmus*, a Marcid Feaver, an Heetick Feaver, and an *Atrophia*.

The first denomination, to wit *Phthisis*, an *Athenian* word, is generally taken for any kind of an universal diminution (*lessening*) and colliquation (*melting*) of the body, which acception its Etymology (*derivation*)

tion) $\Phi\theta\iota\sigma\iota\varsigma$ ἀπὸ τοῦ $\Phi\theta\iota\sigma\iota\nu$, to consume, implies; but some are of opinion the word $\Phi\theta\iota\sigma\iota\varsigma$ ought to be written $\Phi\theta\iota\sigma\iota\varsigma$ with an *u*, deriving it from $\Phi\theta\iota\sigma\iota\upsilon$ to spit.

Hippocrates 7. Aph. 16. by *Phthisis* (Consumption) intends only such a diminution or shrinking of the Body, as follows incurable Ulcers of the Lungs, that are accompanied with a small Fever. *Cornelius Celsus* applied the word *Phthisis* to these three Diseases. 1. to an *Atrophia*, and in that signification did *Aristotle* also take it, when he wrot in 28. *Probl.* 1. that *Dionysius* dyed of a *Phthisis*. 2. To an Ulcer of the Lungs. 3. To a *Cachexia*, or ill habit of body; but the Greek Physicians were wont to call any one $\phi\theta\iota\sigma\iota\sigma\iota\varsigma$; i. e. *Phthisicus*, who was either grown lean only, or who was taken with a proper *Phthisis*, and consumed away; or who was naturally inclined to a proper *Phthisis*, namely by having a long Neck, a narrow Chest or Breast, Shoulders sticking out like wings, (whence they named such a one $\pi\epsilon\gamma\upsilon\gamma\iota\sigma\iota\varsigma$, that is, winged) a weak Brain, apt to send down Rheums or Catarrhs, and weak Lungs, that are

are disposed to receive Rheums and humours from the Brain. Lastly, *Phthisis* is properly and strictly taken according to *Hipp.* for a Consumption of the Body, following an incurable Ulcer of the Lungs, and attended with an Heetick Fever.

Phthoe is likewise an *Athenian* word, importing a proper Consumption, occasioned by an Ulcer of the Lungs; but *Galen* 5. *Met.* 15. by *Phthoe* intends the spitting of blood.

Pye is by *Aretaeus* (lib. 1. de caus. & sign. diut.) used for a proper Consumption.

Tabes is the Latin word responding (answering) to *Phthisis*, and implyes the same proper and improper significations. *Hippocrates* makes mention of six sorts of *Tabes*, or proper Consumptions. viz. first lib. 2. de Morb. he affirms that the body oft waists by reason of a thick Phlegm, being retained within the Lungs, and there putrefying; according to which sense he writes, that a Distillation in the Lungs is suppurated (turn'd to matter) in twenty days. 7. Aph. 38. The second he terms a Consumption of the Kidneys. Thirdly, the word *Tabes* is

is oft understood by him for a Consumption of the Lungs without being ulcerated, and depending upon a hot and dry Distemper of the Lungs, or an *Hectick Feaver*. Fourthly, by *Tabes* he doth also conceive a Consumption of the Lungs with an Ulcer and Hectick Feaver. Fifthly, *lib. 2. de Morb.* he inserts another kind of *Tabes*, which he calls a *Tabes Dorsalis*, or Consumption of the back. Sixthly, *3. Aph. 10. & 13.* he proposes two kinds of *Tabes* or Consumptions, the one being a wasting of the body, occasioned by any internal cause, the other happening through some Ulcer in the Lungs. *Morb. tabificus* is a term expressed by *Hippocrates*, denoting any kind of Extenuation or Consumption.

Marcor, *five ex aegritudine Senectus*, *sen ex Morbo Senium*, is an extreme diminution or Consumption of the body, following the extinction (quenching) of the *Innate* (born and bred in us) heat, much like to a tree, that's withered or dried away by excess of heat, or length of time. The said *Marcor* may likewise be caused by

by Famine or over abstinence from food.
Read *Galen lib. de Marcore.*

A *Marasmus*, imports three significations, viz. 1. A Consumption following a Feaver. 2. A Consumption or withering of the body by reason of a natural extinction of the native heat, which commonly happens in those that dye of old Age. 3. An extenuation of the body, caused through an immoderate heat and driness of the parts, which sort is common to young and old folks. A *Marasmus* is otherwise distinguish'd into true and false. The former is an equal diminution of all the parts of the body; the latter is an extenuation (*shrinking*) of a single part only; as, the Stomach and Liver are oft observed to be consumed or withered in those, that dye of an Heetick Feaver; the like extenuation doth frequently happen to the breast, *Mesentery* (a thick Skin of the Belly that tyes the Guts) *Colon*, *Jejunum*, (both names of Guts) and Kidneys; but the *Diaphragma* (the Midriffe, being a thick Musculous Skin that separates the breast from the Belly) is only exempted from a *Marasmus*, or withering, because
that

that would necessarily intercept the breath, or occasion a Phrensie, before it could arrive to such a dryness. Lastly, a *Marcour* is either imperfect, tending to a greater withering, which is cureable; or perfect, that is an entire wasting of the body, excluding all means of Cure.

Febris Marasmodies, seu febris marcida, according to *Galen lib. de Marcore cap. 5.* is an equal withering or drying up of all the parts of the body, it's ordinarily a consequent of a burning colliquative (*melting*) Feaver, whereby the humours, grease, fat, and flesh of the body are melted, and afterwards flow into the capacity (*hollow*) of the Belly: The softer and moister parts being thus melted away, the Febril (*Feaverish*) heat continuing its adustion (*burning*) upon the dryer fleshy parts, changes into a *Marcid Feaver*, which said parts wasting gradually through an insensible evaporation of their subtiler particles, are at length dryed up into the hardness and toughness of Leather.

An Hectick Feaver implyes a two-fold sense. 1. It's taken for any confirm'd, fix'd,

fix'd, and durable Feaver, admitting of no easie cure, or rather a Feaver that's grown *habitual*, in opposition to a Schetical (*superficial or moveable*) Feaver, which being but lately arrived is easily expelled, as a *Diary* or *Putrid Feaver*. 2. It's more generally understood for a Feaver in the solid parts, into whose Penetrails (*depth*) and essential principles insinuating, is there as it were planted or rooted, and consequently proves the most stubborn to Cure of all other Diseases. *What is meant by the solid parts and the Essential principles you may know in the next Chapter.*

An *Atrophy* is by some taken for a diminution of the body, for want of good and laudable nutriment (*food,*) which being rejected by the parts, must necessarily shrink for want of better nutriture. By others it's understood for a Consumption of the parts of the body, weakly, or depravately (*wrongly,*) or not at all attracting nutriment, whether it be good or bad, or insufficient in quantity. Lastly, it implies a diminution of the body, happening by reason of some fault in the *Excretive* (expelling)

ling) faculty of the parts, excerning or evacuating more than necessary. Peruse *Galen de Symp. differ. cap. 4.* The said Consumption may also be supposed to arrive through fault of the Retentive (*retaining*) faculty of the parts, not retaining the nutritive (*nourishing*) humours long enough. Thus much for differencing those terms, which otherwise might erroneously be taken for one and the same kind of Consumption.

CHAP. III.

Of the Fundamental Principles, or Balsamick Mixture.

BEfore we make a further inroad into this Treatise, it will be material to acquaint my Reader with the sense of these terms, which we have familiarly made use of throughout this discourse, namely *Fundamental* or *Essential Principles*, *Essential* or *Balsamick mixture*, *Innate heat* and *Radical*

Radical or Balsamick moisture : all these though differing in words, import the same signification, as we shall now discover to you. In order to this, you are to take notice, that an Infant in the Womb principally receives its first constitution or generation from the Sperm (*or Seed*) of its Father, injected (*cast into*) into the Womb of its Mother, which (to wit the Womb) contributes little else to it, than the earth to the Seed, that's shed or sown in her, namely keeps the Seed close together, that the Spirits may not evaporate (*fly out in vapours,*) cherishes it by her own *Innate* (*rooted and fix'd*) and *Influent* (sent from the heart) heat and spirits, thereby stirring, strengthening, and assisting the spirits of the Seed in the Womb, in forming the parts of the Infant intended; and lastly, transmits blood to the Seed to give the parts so formed an increase. The Seed consisting of a glutinous (*glewy*) or Balsamick (*thick and cleaving like to a Balsam*) moisture, and a turgency (*fulness*) of Spirits, displays itself (being now thus inclosed and stirred in the Womb) into several parts of various
(*different*)

(different) figures and shapcs, as, into a Heart, Brain, Liver, Spleen, Arms, Legs, &c. These parts being of a very small proportion, as formed out of a small quantity of Seed, are no more than *Foundation Piles* of the ensuing body; which are afterwards to be increased and raised to a greater bulk, by the affluent (*flowing to*) blood, that's transmitted (*sent down*) out of the Mothers body through proper Veins and Arteries into the Womb, where it's glewed fast to those said foundation (rather fundamental) parts, and soon after assimilated or converted into flesh, and other *similar* substances, whereby I say every part grows bigger.

The Infant being thus arrived to a competent Mole (*bigness,*) makes its sally out of the Womb, that's now grown too little to give it any longer harbour; and having thus passed the Streights, it's tossed into the wide world, where it has got room enough to grow into its full dimension (measure,) which is performed by the daily ingestion (*swallowing down*) of milk and other food, that's in a short time after digested into blood which being diffused (*spread abroad*) through

through the Arteries and Veins to all the parts of the body, is, as we instanced before, agglutinated (*glewed*) to those upper parts, that were immediately agglutinated to the foundation parts in the Womb: and thus you see the Infant grows bigger out of the Womb, by agglutinating one afflux of blood to another. Upon this premitted illustration it's no hard task to express to you the meaning of *Fundamental* or *Essential Principles*, which imply nothing else than the forementioned *Foundation parts*. So likewise the *Essential* or *Balsamick mixture* denotes nothing but the Sperm or Seed, whereof the fundamental parts consist; and it's called *Balsamick mixture*, because it's a glewy spumous matter, mix'd with a great quantity of *Plastick* spirits (or spirits of the Sperm, that form the shape of the parts in the Womb) into the consistence of a Balsam, and may not improperly be named *Essential*, from its constituting the essence of the parts. The said *Plastick* spirits are concomitated (*attended*) with a powerful heat, which is therefore denominated (*named*) the *Innate heat* (or heat
C born

born in us,) because its rooted and fix'd in the fundamental parts, and is inseparable from them during life. The Balsamick moisture expresses the glewy spumous matter of the Sperm, which is termed *Radical*, or the root moisture, because it's the root and foundation of all the parts of the body.

Finding you thus conducted through a smooth way, we'll instantly open a door, to give you passage to a more abstruse (*hidden*,) but pleasant speculation, *viz.* the manner of a proper and improper Consumption, together with the reason of the incurability of the former, and facil (*easy*) cure of the other. The Sanguin parts, that are superstructed (*built*) upon the said Spermatick (*seedy*,) or rather Fundamental parts, out of the continual afflux (*flowing to*) of blood to them, may per-chance be wasted or diminish one day for want of materials, namely blood, or by reason of some indisposition or fault in the blood; the next day possibly those defects of the blood may be supplied by a copious (*plentiful*) afflux of good blood, whereby the preceeding diminish'd parts happen to re-increas

increase. Which ebbing and flowing of the parts may in no wise be censured a Consumption, improper or proper. But supposing the forementioned Consumption should prove so durable, as to absorb (*dry up*) and extenuate (*diminish*) the said Sanguin parts to an extreme degree, it's evident, that the Fundamental parts must necessarily come into danger; which being once attacked (*forcibly enter'd upon,*) and considerably consumed, the superstructure (*or the whole body, that's built upon the Fundamental parts,*) must unavoidably fall and come to ruine; which degree of Consumption we term a *proper Consumption*, as obtaining its seat in the foundation of the body, and admitting for the most part of no cure, or at least a very difficult one. We may appositely (*to our purpose*) compare this discourse of a proper and improper Consumption to a decaying house, which though decaying or falling away by losing a roof, or a wall, comes in no great danger; but if neglected, the house begins to totter, and continues its rupture (*breach*) to the very foundation, which once wasted or endamaged,

maged, the house must necessarily fall; and so the case stands with a superficial or improper, and a fundamental or proper Consumprion of the body. So that as you'l read in the next ensuing Chapter, it's not every over-fasting, or over-labouring, or Physicking, that renders a man lean, and extenuates his parts, comes within the Sphere of a Consumption, since such an impair is soon rectified again; but as I inserted in the 4. Chapter, it's a durable and somewhat an habitual extenuation (*or wasting*) of the Sanguin or Fleshy parts, that are not easily reduced to their pristine (*old*) constitution, by reason of some habitual fault or disease of an Entrail, moving directly to the Fundamental parts, where it may effect a perfect Consumption.

CHAP. IV.

Of the nature of a Consumption in general.

THe word *Consumption* being applicable to a proper and improper, or true and Bastard Consumption, requires from us a Generical (*general*) description, quadrate (*sitting*) to both. So that a Consumption in that respect, is a counter-natural (*against nature*) Hæctick (*deeply fix'd*) latent (*hidden*) and equal diminution, extenuation, or rather a wasting of all the parts of the body, notwithstanding the daily ingestion (*taking*) of food with appetite. Whence appears, that the diminution or wasting of ones flesh in Feavers, is not to be termed a Consumption, because that extenuation is acute, and Schetical (*superficial*), that is violently quick, not lasting, and of no difficult cure; whereas in a Consumption the diminution is slow, durable, fix'd or habitual, and yeilding to no easie cure. Neither can it be reputed a Consumption,

tion, where the body is suddenly extenuated by fasting, that being rather a disease of the mind, refusing a timely supply of food to the body. Moreover it's requisite the extenuation (*wasting*) should be universal, and not of some parts only, as in a Dropsie, where the upper alone do undergo a diminution, and the lower an increase (*or swelling*;) nor of a single part, in which case it's stiled an *Atrophy*, or withering of a part; as an Atrophy of an Arm, Leg, Toe, or Finger. Lastly, the diminution of parts must be latent (*hidden*,) not caused by an overlabouring, or want of sleep, or by being over liberal in satisfying Womens impertinences, the causes whereof as they are externally obvious, so they imply no Consumption; though indeed there be a manifest shrinking of the flesh, especially in the last instance, viz. excess of *Amours* * (*lust*) which in many we may observe to cause the appearance of a perfect Consumptive, or *Hippocratical face*, as hollow Eyes, a sharp Nose, shrunk Visage, &c. Insomuch that it's impossible to distinguish them from the last degree of Consumptives, but by their
having

General
 ports.

having a livid circle about their Eyes, (a peculiar sign of a goatish extenuation) their Schetical (*sudden*) leanness, and the absence of an *Hettick* Feaver.

Many through their extenuation by a course of Physick do oft put a fallacy upon peoples fancies, that judge them Consumptive, and particularly those that are Physick for a Clap, whose specifick (*particular*) disposition of body at that time is in a fortnights Physicking to be reduced to an *Hippocratean* (shrunck Consumptive) Visage, in such sort, that their acquaintance do usually give them up for lost; but herein their state is differenced from a proper Consumption, that upon their entrance into a course of Physick, they are apt in a very short time to lose their flesh, so as to counterfeit Anatomies, and afterwards upon the least intermission of their Medicines to impinguate (*grow fat*) to admiration; besides their facil (*easy*) support of churlish Remedies, which none but Pockified Patients could sustain with so small an impair of strength.

CHAP. V.

Of the nature of a Proper and True Consumption.

IN the preceeding Chapter, we have set down a description of a Consumption in general, comprehending a Proper or True, and Improper or False Consumption. Our present purpose is to begin with the first, and give you a brief, but plain, explanation thereof. Wherefore note, that Physicians when terming a Disease, (but in their sense it's rather a Symptom) a Consumption, do for the most part intend a Proper Consumption, which we do here describe, *To be an habitual (or heſtick, confirm'd or radicated) ſlow extenuation againſt nature; or rather a devouring of the Fleſhy and Spermatick parts of the body, through an immediate ſlow corruption of the Eſſential mixture, viz. the Radical moiſture, and the Innate heat.* Whence you may deduct, that ordinary
exc-

extenuations of a Month or two, more or less, are not to be nominated Proper Consumptions, which relating to the profound *Balsamick mixture* speak great danger of death, difficulty of cure, and implicitly a long space of time before any such offence against nature can be offer'd, because of the deep latency (*hidden situation*) of the substantial principles.

Consumptive extenuations must be *against nature*, to exclude natural ones, occasioned through want of food, required to fill up the vacuities (*empty spaces between the Pores*) of the parts, that happen through their daily dissipation (*or dissolution;*) but it's rather an *Absorbing* (sucking up) or *devouring* of the parts by *Corrupting their Fundamentals*, whereby every part doth not only shrink, but grows sensibly less in its substance, so as the parts, as far as they are consumed, can never be recovered, or made greater, by reason of the dissolution and corruption of their *Fundamental mixture*, and the return of their substantial principles into their first elements; unless it were possible to infuse new substantials into them, which to imagine
feasible,

faifible, portends a man to want a grain of his right Reason; and certainly none but fuch, as pretend to be meer Chymifts, would assert, that Potable Gold (*aurum potabile*, or Gold Chymically reduced to a liquor, or a thin oyle, thereby being render'd potable, or fit to be drank) contains a vertue of recruiting or augmenting Natures Essentials; which if possible, it's requisite the said *Potable Gold* should be endued with a capacity of being agglutinated (*glewed*,) and assimilated (*converted into a likeness*) to the *Innate heat* and *Radical moisture*; or at least be virtuuated with a power of generating the said essentials out of the humours within the Vessels. The former of these instanced ways is rejected, because it's impossible a mineral (as Gold is) that is inanimate, (*dead*) and incapable of receiving life, and of another *genus* (kind,) should be converted into the highest and purest degree of an animate substance, as the Spermatick essentials are; for if minerals are not convertible into another *Species*, though of the same *Genus*, much less can they be surmised reducible into a *Species* of another *Genus*. Certainly what
can

can not be expected from animated plants, yea *Animals* (*living moving Creatures,*) which though belonging to the same *Genus* are only convertible into flesh and other dissipable parts, but not into *Spermatick* ones) it's a vanity to look far in dead minerals. Touching the vain effects of *Aurum potable* you may read more at large in the second part of my *Philosophy Book* 1. *Chap.* 1. *Par.* 5. In *summa*, unless it were imaginable to infuse the same animate living *Sperm* into the substance and penetraills (*depth*) of the parts, it's ridiculous to expect reparation from any other means; which makes it apparent, that it's more easie to generate a new man, than to repair one, that's partly consumed in his substantials. This by the way; but to return to the explanation of the foretated description: Putrid Feavers depend upon the putrefaction (*or a tendance to Corruption*) of the blood, whose immediate effect is the corruption of the said nutritive (*nourishing*) humours, but mediately and swiftly (if tending to death) corrupting the essential principles of the parts; whereas in a Proper Consumption the corruption is immediate,

immediate, and slow. Likewise other Diseases, as Dropsies, Jaundises, Ptificks, &c. to arrive to the period of life, must necessarily cause a corruption of the essentials, though slow, yet not immediately, but mediately by corrupting the blood.

Not to be deficient in any thing, that may add to the illustration of the subject of this Chapter, we shall annex *Galen's* definition of a *Simple Tabes*, or perfect Consumption; *lib. de Tabes. A Consumption is the dying of a living Creature through dryness.* This description is generical, extensible to Consumptions of Ulcerated Lungs, and those that attend simple Hectick Feavers; and so far it's agreeing to ours, that it confirms the latter branch, *viz.* that it's a devouring corruption of the essential mixture, which consisting chiefly of an oily moisture is corruptible through dissipation, or being dried away, which *Galen* here intends by *dryness*, to wit the drying away of the Balsamick moisture. Moreover *Galen's* Commentators make mention of a two fold dryness, the one concomitated with a heat, which they call a *Torrid Tabes*; the other with a coldness, termed

termed *Ex morbo Senium*, when the parts are consumed through extinction of their *native heat*, and dissipation of their *Radical moisture*. Gal. in the forecited Book subjects all the parts of the body to a simple Consumption or *Tubes*, excepting the Lungs, which being of a moist and soft temperature seem not at all disposed to suscepr any dryness. But on the contrary, it's ordinary for Smiths, Cooks, and others, whose employment is conversant about the Fire, to incurre such an extreme dryness of their Lungs, that in the dissection of their Carcasses, they appear liker Sponges than moist Lungs; the like observation you'll read below touching the withered Lungs of one *Pendarves*.

CHAP. VI.

Of the nature and kinds of Bastard Consumptions.

IMproper or Bastard Consumptions are only slow growing extenuations (*or wastings*) of the fleshy parts, directly moving to a True and Proper Consumption, by reason of some indisposition of the intern parts, humours, and influent spirits. In proper Consumptions there is a devouring of the Spermatick parts, and essentials, here only of the flesh and humours. So that a Bastard Consumption is curable with ease, because it's no more than a superficial and growing malady, relating to the consumed fleshy parts; but the other implyes a very difficult cure, not by restoring the Spermatick parts, (which as we shewed in the preceeding Chapter is impossible;) but only by stenting and removing the corruption of the forementioned essentials.

A Bastard Consumption chiefly comprehends these following. 1. *An Hypochondriack Consumption.* 2. *A Scorbuick Consumption.* 3. *An Amourous Consumption.* 4. *A Consumption of Grief.* 5. *A Studious Consumption.* 6. *An Apostematick Consumption.* 7. *A Cancerous Consumption.* 8. *An Ulcerous Consumption.* 9. *A Dolorous Consumption.* 10. *An Aguish Consumption.* 11. *A Febril Consumption.* 12. *A Cachectick Consumption.* 13. *A Verminous Consumption.* 14. *A Consumption of the Rickets.* 15. *A Pockie Consumption.* 16. *A Poysonous Consumption.* 17. *A Bewitch'd Consumption.* 18. *A Consumption of the Back.* 19. *A Consumption of the Kidneys.* 20. *A Consumption of the Lungs.*

All these tending to a True Consumption, unless anticipated (*prevented*) by a mortal acute Disease, do justly come under the notion of Bastard, or growing Consumptions. Neither is't our purpose to treat farther of of these Diseases, than relating to Consumptions, the manner whereof, how they may be conceived to cause such extenuations, we shall succinctly (*in short*) set down in particular Chapt.

CHAP. VII.

Of an Hypochondriack Consumption.

AN Hypochondriack Consumption is an extenuation of the fleshy parts, occasioned by an infarction (*clogging and overfilling*,) and obstruction of the Spleen, *pancreas*, *mesaraick*, and Stomachick Vessels, through melancholly, or gross, dreggish, tartarous humours; whereby it happeneth, the blood is not sufficiently defæcated, or clarified, but remains muddy, and ditchy, which stagnating (*standing still without motion*) thus for a while turns saltish and acrimonious, offending and perverting the Stomach, Spleen, and Liver in their Offices, a necessary precedent of vitiated (*foul*) blood, which being rejected by the parts, the body must needs fall away for want of better nutriture (*nourishment*.) This salin sap of the Vessels for being refused reception of the parts, indues daily a greater ferocity

ferocity (*fierceness*;) and declares it self in a more hostile (*like an Enemy*) manner, by insinuating (*peircing*) into the profundity (*depth*) of the parts, and so drying, absorbing (*sucking up*;) and consuming the *Radical moisture* and *Innate heat*, arrives to a Proper Consumption. Add hereunto the continual vigilies (*overwaking*, or *want of sleep*;) melancholique, sorry, dull, lingering passions, the said Hypochondriack patient is præcipated (*forced*) into, whereby the spirits being rendred dull, stupid, languid (*fainting*), and suppressed, are deserted (*left*) incapable of ventilating (*breathing*) and purifying the blood, and debilitated (*weakened*) in attracting (*drawing*) nutriment for the parts, which consequently must wither and shrink. It's no wonder therefore so many Melancholicks do daily drop into perfect Consumptions, since their prævious (*foregoing*) indisposition doth so directly tend to an absolute marcour (*dryness*).

Among the rest of the Entrails, we have inserted the Spleen the chief seat of this Hypochondriack evil, against which assertion

D

may

may be objected ; that the Spleen rather seems to be superadded for some use, than any publick function of defæcating (*clarifying,*) or engendring blood. The use allotted for it, may be to fill up that empty space, that would be, if the Spleen were wanting, or to transmit heat to the Stomach for to promote digestion, or to serve for a supporter to the Veins and Arteries, that pass through it to several parts of the body. That its not destined for any absolute necessary function of generating or clarifying the blood, is inferred from that ancient custome, *Plautus, Haliabbas* and *Pliny* lib. 11. cap. 37. speak of, where they were wont to burn the Spleen of their foot coursers, that used to run for sport or wagers, and some they would quite cut out their Spleen, to make them run lighter, and render them long winded ; because the Spleen is otherwise apt to weigh down the *Diaphragma* (Midriff,) which is a chief instrument of Respiration. *Ronsseus* in his *Treatise de Part. Caf. Sect. 4. cap. 5.* inserts an observation of several, whose Spleen were cut out ; and of another, whose Spleen was quite worn or dried away,

away, and nothing remaining but the outward skin. We do easily admit of the possibility of the foresaid practice, since I have seen a tryal made of it upon a Dog, but with this consequence, that it certainly shortens life, and renders the remaining course impeded with sundry troubles and diseases. In the mean time that office, which we allow the Spleen, is performed by the Liver, *Pancreas*, and other parts, though with some difficulty, because they are overtask'd, for doubtless in that case the grosser part of the blood is evacuated by the *Hæmorrhoids*, as it's usual in other accidents, when the body is mutilated (*deprived*) of an Arm or Leg. So that it appears, the Office of the Spleen is of great importance, though it may be supplied by other parts in case it be diseased, obstructed, or excised (*cut out.*) The same exception might be started against the Liver; for were it not for the effusion of blood of those great veins, that have their root in it, (or according to others terminate there,) which would necessarily follow an excision, the Liver might not only be excised, but it's Office likewise supplied by the Spleen

and the other parts. Since I have drawn my Reader a little out of the way by this objection, I shall conduct him back to the remainder of this Chapter, which is a brief inventory of the Signs of an *Hypochondriack* Consumption, that so he may not be surprized with the fate of it. 1. There is a frequent rumbling noise under the Stomach, thwarting from the right side to the left, and thence back again. 2. Pinching pains about the Stomach, as if they would girt a mans body close together. 3. Glowing heats under the short Ribs. 4. Frequent belchings, that smell sowre, or stink. 5. A windiness and puffing up of their Stomach, especially after dinner, and in the morning after they wake. 6. Much spitting. 7. Vomiting, or at least an inclination to Vomit. 8. If upon these Signs you find a wasting of your flesh, than look about you, especially if troubled with a Cough.

C H A P. VIII.

Of a Scorbutick Consumption.

THe Scurvy is discovered a Melancholique Disease through its dreggish tartarous Eruptions, as courle boils, pustles, &c. wherein it's differenced from *Hypochondriack melancholy*, whose tartar (melancholy) is retained within the body, &c for that reason proves by far more incommodious (as appears by those doleful passions,) which if it were propelled (*cast forth,*) in Boils, Botches, or Ulcers, as in the Scurvy, would rather conduce to health, those sharp scorbutick dregs imitating the nature of yist, in causing the blood to ferment or work out into those eruptions (*breakings out,*) whereby the blood is wonderfully clarified and purged. Hence it is, that many Melancholiques and Splenetick persons are of an exceeding merry and cheerful disposition; by reason their melancholy by causing their blood to

work, doth so much clarify it, whereout the spirits must needs afterwards be generated very clear, lucid, (*light*) and lively.

But of this I have discoursed more at large in *Venus unmask'd*, Book. 1. Art. 37. Par. 134, 135. however though the Scurvy proves so healthful during its commencement. (*beginning*) and augment (*increase*), yet being once advanced to a state, is found to have indued a more disobliging and corroding nature, (as appears by those arthritick (*gowty*) night pains, and Phagedenick (*raw*) Ulcers it causes: Read my *Vener. Discovery* Book 1. Art. 9. Par. 39.) through the permutation (*change*) of its *Nitrous* and *Vi-triolat salt* into an *Armoniack*, which partaking of so penetrating and corrosive a nature, doth soon attaque the fleshy, and immediately after make towards the corrupting of the Fundamental parts.

A Scorbutick Consumption is easily discerned by observing a lingring wasting of ones flesh upon a prævious (*foregoing*) Scurvy, attended with a Cough; the Signs of a Scurvy I have set down in *Venus Unmask'd*.

CHAP. IX.

Of an Amorous Consumption.

OF all Bastard Consumptions none doth more rapidly (*swiftly*) occasion an extenuation of the flesh, than an Amorous Condition, which where it doth fasten, immediately causes a very sensible falling of the countenance; whence it's a common objection, when Maids do suddenly grow thin-jawed and hallow-eyed, they are certainly in Love. Neither is there cause wanting for so subitous (*sudden*) an alteration, where there is such a lingring, sighthing, sobbing, and looking after the return of the absent object, the thoughts so fix'd, that they are imployed upon nothing but the past Vision; & the mind all that while so disturbed and perplex'd with hopes, doubts, fears, possibilities, and improbabilities, that the heart strikes five hundred sorts of Pulses in an hour; and hunted into such continual palpi-

D 4

tations

tations through anxiety (*oppression*) and distraction, that (as the saying is) fain would it break if it could. By means of all which alterations, violent motions, frights, fears, and other passions, the Animal (*spirits of the brain*) and Vital (*of the heart*) spirits suffer such losses and dispersions, that we see its ordinary for young Wenches to be reduced to faintings, swoonings, and extreme weaknesses, to the admiration of their parents, whence such subitous and effrayable (*frightful*) symptoms should source (*take their rise.*) Galen among the rest of his remarques (*lib. de præcogn. ad Posthum. cap. 6.*) tells us of a Woman patient of his, whom he found very weak in bed, continually tossing and tumbling from one side to the other, and totally deprived of her rest. No extern or intern cause could he discover of this malady, neither would she contribute any thing of her own confession, though he oft required it of her, which kind of mute (*dumb*) deportment gave him suspicion of some melancholy, or love business the woman was troubled with; however he repeated his visits the second and third time, though

though with as little satisfaction as before ; but at last it happened one came to visit her, and told her she had been at the Theater, where she had seen *Pylades* (one of the Players) dance, whereupon *Galen* observed her to change her countenance, and immediately feeling her pulse , found it to beat very various and disturbed, a sign of some trouble of the mind, and so perceiving the same disturbance of her pulse, as oft as *Pylades* was discoursed of, was confirm'd in his opinion, that all those symptoms were a product (effect) of her love. *Aretaus lib. 3. cap. 3.* instances likewise a young man, involved in the same passion, and surprized with the worst of symptoms. And beyond all this *Valer. Max. lib. 5. cap. 7.* records *Antiochus* the only Son of the King *Selencus*, deeply fallen in love with *Stratonica* his Mother-in-law, who piously dissembling his burning passion, præcipitated himself into a most dangerous Consumption , the cause whereof his Physitian *Erasistratus* could in no-ways descry , before such time as *Stratonica* entring the room, moved a blusky colour in his face, and rendred his aspect vivacious

vivacious (*lively*,) but deserting him, he soon relapsed to the same paleness and languor (*faintness*;) which ebbing and flowing of his countenance with the uncertainty of his pulse, certified *Erasistratus*, of some love wound his Mother had struck upon his heart; and declaring this accident to the King his Father, almost cast down with grief for his Son, now ee'n stricken with his last fate, he soon yeilded his dearest wife for a remedy to *Antiochus*, considering it was chance, striving with his unparallel'd modesty and bashfulness, had reduced him to that extremity. *Hippocrates* shewed himself no less skillful in discerning the discriminous (*dangerous*) state of *Perdiccas* King of *Macedonia*, occasioned by the doting love he harbour'd in his breast for *Phila*, one of his Fathers Concubines, whose presence at any time excited a great alteration of his pulse. But these passages that resent so much of natures impressions, do in no wise merit to be admired at, when brutish dotings prove so efficacious in impelling bodies into a marcour (*extreme leanness*;) as Historians verifie of a rich *Athenian*, and indifferently

ently descended, who spying a marble Statue erected in a publick place of *Athens*, and very curiously wrought, grew so passionate upon it, that he spent whole nights in imbracing it, at last desirous to appropriate this object to himself, wooed the Senat to part with it, offering to lay down a treble value; but they censuring it impious, to make Merchandize of what belonged to the publick, denyed his importune request, whereupon he increased in fondness, and bestowed a Golden Crown upon it, Cloathing it also with rich and costly Apparel, adored, and oft prostrated himself before it, which the Senat judging indecent, forbad him making any more addresses to their Statue. The young *Athenian* finding himself deprived of his joy and delight, fell into a Consumption, and before that could limit the course of his life, he cut his own throat. This passion was not so ridiculous, but it was exceeded by the King *Xerxes*, whom many Authours affirm to have been strangely enamoured upon an Oak, which he would oft hug and kiss, as if it had been some pretty Woman. Many more modern instances

we

we could produce to illustrate the force of this sort of passion upon bodies, which we refer to another place. These commotions of the mind and body do after a short continuance menace (*threaten*) a Consumption, by oppressing the heart and its vital spirits with such throngs of blood and spirits, that are impelled and propt into its Ventricles, (*small hollow rooms within the heart*) whereby the heart is choak'd and obstructed in its pulsation (*beating,*) and consequently hindered from transmitting vital blood to the parts, which for want thereof must necessarily wither and dry away; moreover in that case the blood grows thick and muddy for want of motion, and so acquires an ill quality, and causes obstructions, as we have expressed in the preceding Chapter; besides the spirits growing dull and stupid do not perform their office in drawing the blood to the several parts, which must necessarily add very much to the wasting of the body. Lastly, if those love frights prove very violent, the blood and spirits returning in great streams to the heart, may not only suddenly choak it, but also extinguish its Innate spirits, and

so that doting passion happens to terminate (*end*) into a mortal *Syncope* (swoon;) thus *Enryalus* a Knight belonging to the Emperor *Sigismund*, taking leave of his Mistress *Lucretia* of *Siena*, præcipated her into such a Love fit, that within a few hours after she Ghosted; which course *Enryalus* was like to have steered, upon the news of that sad accident, had his passion not been diverted, by some recreation his friends gave him. The like fate befell a *Dutch* Gentlewoman, upon the sudden death of her Puppy dog, which she doted upon beyond imagination, as the Scene afterwards attested.

But young blossom'd Girls seem to be troubled with another Divil within 'em, to augment (*increase*) the fire of their doting hell, and that's their *Mother*, which must ever and anon be a fuming up to their throats upon the least disturbance of their *Amours* (love,) as I have oft been a Spectator of several, that fell into most terrible fits of the Mother, five or six in a day, upon a rupture of Marriage. I shall finish this Chapter with a short observation of the Prognosticks (*foresayings*) of this *Amorous* Consumption,

tion. Young wenches once thoroughly smitten with Love darts, seldome or never lose that first impression, though they may be diverted by their parents, in shewing them an imparity (*unsuitableness*) in their Fortunes, Families, Persons, &c. and therefore must be compelled to marry such others, as their Parents please, perhaps being perswaded by some Bawdy-Broker, who (according to the ancient custome) takes ten in the hundred for so much portion he Procures, and so much Joynture answerable to the current rate of the market, much after the form Cows are sold in *Smithfield*, according to the goodness of their Hides and Tallow. In the mean while these poor Lasses droop away, between a lingring after their first Loves, and a certain chastity that forbids 'em eating Fish and Flesh in one day. The only prevention of this great mischief is, to imitate the Jewish custome, to pen up their Daughters, and let them be acquainted with none, but such as they certainly intend for their Husbands; for beyond contradiction their first Love stands against all opposition of imparities of fortunes, families,

families, or any thing whatsoever, as this narrative witnesses of a Princess of *France*, who walking melancholique alone in the field, fell in discourse with a *Flemish* Shepherd, and finding his person, talk, gesture, and tone of speech quite different from the Court Company, began to admire him, and grew so much enamour'd upon him, that before their parting, they design'd their secret transportation into *Flanders*; to which purpose she put her self into the Garb of a Shepherdess, and in that disguise lived many years; but discovering her self a little before her death, did profess her self the happiest person alive, not for her condition, but in enjoying him she first loved, and that she would rather ten Thousand times choose to live a Shepherdess (notwithstanding the hardness and vileness that attend so despicable a life) in the contentment and satisfaction of her Shepherd, than the glorious life of a Princess. If upon this you require a censure, I can but say, it was the humour of a Woman. Neither do I find men less estranged to extravagancies in this particular; *Lucius Vitellius*, the Father of *Vitellius* the Roman Emperour,

Emperour, a Sage and Prudent person, was so affectionately taken with a common Strumpet, that he would never suffer her to spit on the ground, but alwayes saved her spittle in a golden Vessel he carried about with him for the same purpose, whereunto he added so much Honey as would make it into a Sytup, which he was wont to lick with the greatest delight imaginable. This relation doth not so much savour of folly, as that of *Galeazo* (Duke of *Mantua*) of madness, he whilst sojourning at *Padua* had so enslaved himself to a fond passion upon a Wench, that upon her commanding him to drown himself, he immediately gave Spur to his Horse, and so plunged himself headlong into the River. The great *Charlemain*, who was master of the better part of *Europe*, yet could not Master the passion he bore to a Gentlewoman, whom after she was dead, he would not suffer to be removed out of his Bed-Chamber in order to her Funeral, and though she stunk like a Carrion, yet sented to him like a Violet. What treachery men harbour within their breast to betray 'em to their greatest Enemy, Death ! what a strange

strange enchantment, that renders men thus wilfully sottish, melancholique, mad, and desperate ! Certainly this must be some kind of curse intailed upon mankind, for having originally grossely transgressed in that particular. But what remedy to resist so great an evil ? Women in this case require the precedency of cure, as being the first occasion of that sin, and first cause of the curse, witness else their mother *Eve*, who could she but have passed by that sinful curiosity, God Almighty in his wisdom had reserved a more noble way of man's propagation, in lieu, that whereas man is now begotten in the burning Sin of lust like a beast, and born creeping out of his mothers belly downwards towards the earth with shame, he would have been begotten in a more spiritual manner, and have been born gloriously, making his first ascension towards the heavens to salute his Creator. But to our dooms we do still find the daughters of *Eve* persisting in their mothers curiosity, in alluring the poor Sons of *Adam* to all manner of lasciviousness and debauchery ; and to that purpose they plaister their faces with patches,

E

rub



rub their skin with white Lead, and go naked to the very Paps (and they are like they say in *France*, to fall into the *Amazones* mode of waring short coats to reach no farther than their knees;) and in this posture will they be leaning out of their Balcones and Windows, frisking and gigling, that they would e'en tempt a Saint;

*Ten teams of Oxen draw much less
Than one hair of a Womans tress.*

But all this is but speculation or dumb lechery; the practick part consists in their goatish discourses, winking at Church, going to Dancing-Schools, Plays, Spring-Gardens, Taverns, and where not.

Kissing though repeated hundred times over, is a piece of their Dancing-School breeding, that's not to be refused; and what saith the *Italian* to this, *Donna basciata mezzo guadagnata*, a woman kissed is half conquer'd. How these creatures may be reformed, has been the study of many ages, though as we see to little purpose.

Thus far they all agree, women ought to

to keep within and seldome stir out; and when they go forth, the *Italians* will have them to have neither eyes nor ears; that is, they must not stare men in the face like bucks, nor listen after idle talk. Neither do they think it necessary for 'em to go to Church, imagining a Woman doth very well merit her salvation, in doing penance of keeping her self honest at home; besides, in imitation of *Ovid's* dictate, *Otia si tollas periere cupidinis arcus*, they would have them employed twenty hours a day in Spinning, Knitting, &c. the rest of the time in eating and sleeping.

In short, these three Devises are necessary to make an honest Woman; Retiredness, Religion, and Employment. On the contrary, where a Woman is used to Company, and little regards Religion, and is less employed, there's you know what.

However, notwithstanding all these diversifications, they will now and then take an occasion to fall in Love, though it be but by hear-say, as *Guyon* writes in his *divers Lecons* 1. part fol. 365. of three Gentlewomen, that fell strangely in love with one and the

same person. The Story runs thus: It happened that a Waiting-Gentlewoman to the Dutcheſs of *Urbis*, took a great liking to a Gentleman, belonging to the ſame Court; but her modeſty being ſuch, as would not ſuffer her to declare her affection immediately to him, adviſed with another Gentlewoman a friend of hers about it, to whom ſhe opened her breaſt, expreſſing likewiſe the merits and perſonage of the Gentleman; whoſe Characters agreeing ſo well with her own Phanſie, ſhe (namely the ſecond Gentlewoman) grew furiouſly inamour'd upon the party deſcribed, and thereupon in ſtead of ſoliciting for her friend, ſhe put Pen to Paper and wrote a moſt paſſionate Letter for her ſelf, and addreſſed it to the foreſaid Gentleman; this letter fell accidentally into the hands of a third Gentlewoman, who upon the reading thereof was inflamed in Love to the ſame perſon, beyond any of the others, and began to puſh hard for herſelf: But fortune proved ſo juſt to them all, that becauſe of their raſh indiſcreet paſſions, they loſt their pains, and went all without him. *Valent. Bruchius* a Spaniard relates a paſſage

not

not unlike this, of a Dutcheſs of *Savoy*, who fell deſperately in Love with a Knight of the Family of *Mendoza*, only by hearing his Siſter ſay, *Would to God this Princeſs were Married to my Brother, and they would make the moſt glorious couple in the world, for perfection and beauty.* This ſucceeded ſo happily, that ſome time after (as the common ſaying is) they had one another. Theſe two Narratives afford us another moral to be added as a fourth to the three forementioned deviſes, to wit a young Maid muſt not only be kept in a perpetual retirement, devotion, and conſtant imployment, but muſt not ſo much as be entertained with a diſcourſe of love, or young men, for fear of raiſing that evil ſpirit, which afterwards would not be eaſily allayed.

Now, though a sole rectification of Womens corrupt passions (they by their allurements, gesticulations (*wanton actions*) fltering looks, and lascivious discourses, being the prime movents, and inciters of this cursed inclination) were a means efficacious enough to prevent mens sottish affections, yet we will appose an instance or two,

E 3

whereby

whereby you may observe how easily men are checked in their amorous appetites.

Raimundus Lullius, a great proficient in Chymical Philosophy, chanced to be furiously taken with the beauty of a certain young Woman, and being impatient of his Love flames, did vehemently importune her to allay his passion; whereupon she pre-
fixt a day, which *Raimund* in no wise forgot to pass by, but presented himself at the very moment: The fair Lady, like a Goddess of chastity, in stead of gratifying his beastly lust, suddenly flung open her bosome, and offer'd a most filthy, stinking, ulcer'd Cancer of her Breast to his view, in design to relax, or rather break the strings of his Satyrick passion, which took so good an effect, that *Raimund* now bore greater respects to her for her chastity, than ever he did for her beauty. But because a sole example is so scant an illustration, I shall not think it much to contribute another no less remarkable than the former. *Hypatia* the Phenix of her time, both for her incomparable wit, and excellent beauty, had the fortune of being most fondly doated upon by a young Scholar,

Scholar ; the force of whose inclinations was so puissant (*strong*,) that it was like to impell him into a distraction : the unparallel chastity of this virtuous Female could in no kind be prevailed with to favour him in what he so passionately aimed at, though her compassion, sensible of the torment he endured in that amorous hell, would have complied in whatever had been consistent with the nature of modesty. At length she discovered to her self an ingenious cure, to remedy the poor Schollar of his menaced insanity (*madness*,) in order whereunto, knowing him to be master of a great deal of reason, she muster'd a great bundle of her mentrurous rags together (as the wise man calls them, and spread them all open before him ; saying, you men that do so admire at the Elegant shape, and Nitourous Complexion of Womens upper parts, behold now, O Scholar ! the constitution of their lower, the object of all your Lascivious Loves ; what a filthy, nasty, detestable sight is here ? whereat the ingenuous Scholar took such a regret, having been hitherto deluded, in crediting this dictate of *Hermes*, *Quod*

est superius, est sicut inferius. That is, whatever is above is like to what is below; that ever after he abhorred the sight of a Woman. If arguments of this kind, drawn from the false appearance of Women, would take with the generality of men, there's enough to be said to fling 'em all out of favour. But enough of this.

CHAP. IX.

Of a Consumption of Grief,

GRief protracted to some space of time, doth inevitably (*unavoidably*) absorb (*suck up*) the fleshy parts of the body, and strait-way hasten to a perfect Consumption. Grief is a pain of the soul for the absence of some good thing, or the presence of an evil thing. Now, as far as the soul o'retops the body, so far its pains, or rather mournful sensations, exceed those of the Carcasse; A Gowt, a Colick, the cutting off of an Arm or Leg, or searing the Flesh with an hot Iron,

Iron, are but Fleabits to the grieving pains of the Soul ; for she being only chearful , doth as easily conquer, as endure them. But it's otherwise with the body , that immediately shrinks under the least pain of the Soul.

Among the varieties of Grief, the controverſie of the greateſt, is ſolely depending between *Grief* taken for a *diſgrace* , and *Grief* for the loſs of a *Relation* : And both theſe are ſuch, as will attaque (*fall upon*) and conquer the wiſeſt and moſt courageous of either Sex ; Reason in either of theſe caſes can produce no other , than trifling arguments to ſuppreſs 'em. All ranks of Nobles and Ignobles are obſerved, to yeeld to the fury of theſe Soul-pains. *Bajazed* the *Turkiſh* Emperour , and *Tamerlan's* Prisoner, rather than to ſuſtain the diſgrace of being carried about in an Iron cage, choſe death, by running his head againſt the Grates.

Senca's Wife prefer'd dying with her Husband, before ſhe would ſurvive to grieve for his death.

Cecinna Petus being ſentenced to death , but with a reſervation, that he might make
choice

choice of his own way of dying, *Arrion* his Wife came to him, though full of grief, and in his sight drew a Dagger, and stabbed her self, crying out, the wound I have made doth not pain me, but the wound that thou wilt make, O *Pete*! pains me.

To give you an Emblein of a more Chronical (*of a longer time*) operation of grief, wee'l commend a Narrative or two more to your Reading.

One Captain *Munck* a Dane, famous for the Expedition he performed to the North, to discover a nearer passage to the *Indies*, after a most dangerous Winter-quarter returned home, to give an account of his Voyage to the King of *Danemark* his Master; who being dis-satisfied at his reportment, thrust the said Captain from him with his Cane, whereupon he took his leave, and went home, but with such a resentment of the disgrace, that some few dayes after he put forward to another world.

The like Scene we observe in *Don Olivares* the great Favourite of *Spain*, who soon rendered his life to the conquest of grief he took
for

or the disgrace of being deposed of all his Offices and Dignities.

Fates not much differing from this befell also Cardinal *Woolsey*, and many other Grantees, upon the like occasions.

In fine, it's a common observation among the *Spanish* Politicians, that the surest Stratagem, to be quite rid of a Statesman, that stands in the way, and besides to avoid popular clamours and censures, is to depose him of all his dignities, and imprison him, where without question the apprehension of his disgrace, or the pernicious air of a Prison, will soon set a period to the course of his days, or at least put him upon some revengeful attempt, whereby he may be rendred a riper object for a publick Scene.

This by the way, to illustrate to you the danger of a pain in the Soul, and the near sympathy there is between her and the body.

Touching the manner of causality, whereby grief effects such fierce symptoms, viz. a sudden Death, and a lingring Consumption, may be collected out of the preceding discourse upon an Amorous Consumption, to wit, the former is caused, through a full and sudden

sudden irruption (*breaking in*) of thick Melancholique blood into the Ventricles (*narrow rooms*) of the heart, thereby choaking the vital spirits, and putting a stop to the hearts pulsation, which if intermitted but three or four Pulses, portends a certain death. The latter is atchieved by a gradual suppression of the vital spirits, through heavy tartarous (*dreggish*) blood, which (namely the spirits) defecting, must necessarily cause an extinction of the innate heat and spirits, for whose nutrition they are designed, and so consequently a perfect Consumption must be the ultimate issue. Add hereto the restlessness and intermission from sleep grieved persons are molested with, whereby the blood is much dried, the spirits consumed, and melancholy increased.

Moreover, as melancholick blood doth so much suppress the vital spirits, so its very unapt for ministring matter for new spirits, or being converted into flesh, because of its grossness and crudity. Neither doth that blood continue long so, as I said before, but acquires an acrimony, whereby it's much intended (*heightned*) in its devouring and consuming quality.

CH AP. X.

Of a Studious Consumption.

Moderate labour of the body is universally experienced to conduce to the preservation of health, and curing many initial (*beginning*) Diseases; but on the contrary, the toyle of the mind, to destroy health and generate Maladies, by attracting the spirits out of the entire body from their task of Concoction, Distribution, and Excretion, to the brain, whither they carry along with them clouds of vapours and excrementitious humours of the whole, thereby excessively annoying the brain and its faculties, impelling it into various Diseases, as *Catarrhs*, (*defluxions of humours*,) stupors, (*numness*,) imminution (*lessening*) of the memory and imagination; impairs of the external senses, as dulness of hearing or seeing, imbecillity (*weakness*) in stirring or walking, &c. Likewise the other parts of
the

the body, being deprived of their spirits, sustain very considerable damages ; as, the Stomach happeneth to be weakned in its *Concoction*, whence crudities and loss of appetit; the Spleen and Liver in their Offices of defæcation, whence vitious, melancholick, dreggish, sulphurous blood, and obstructions of the Bowels and Vessels ; the Heart in its distributing the blood to all the parts of the body, and strength of pulsation, whence an *Atrophia*, or want of nutriment in the parts, the immediate cause of a *Studious Fastard Consumption*. Add hereto a sedentary (*sitting*) life, appropriate to all Students, crushing the bowels, and for want of stirring the body, suffers the spirits to lye dormant and dull, whence costiveness, dispersing malign putrid fumes out of the Guts and Mesentery (*a thick double skin that tyes the Guts together*) into all parts of the body, occasioning head-ach, flushing of the blood to the head, feavers, loss of appetit, and disturbance of Concoction.

It is beyond imagination to conceive the sudden destructive effects of a *Studious* life; some eight or ten years since there dyed at

Abington

Abington one *Pendarves*, an incomparable hard Student, and Minister of that Town, who being dissected, his Lungs were found to be withered and dried up into an exact resemblance of an ordinary Sponge in point of substance and bigness.

The like Emblems we find frequently in Universities, where Scholars daily drop away of Consumptions.

Neither is it an extraordinary observation, to see Consumptions in the Faces of hundreds of the late Preaching Divines; witness else their thin Jaws and number of Caps.

CHAP. XI.

Of an Apostematick Consumption.

A *Postems*, although internal, do rarely cause Consumptions before they break, unless seated amongst the Glandules in the *Mesentery*, where I have observed them to occasion a very discernable extenuation; which Symptom seems very strange in that case,

case, since a Physician can scarce find any sensible cause of so visible an evil, the principal intrails giving no sign of the least distemper, and the appetit consisting as formerly. In such a case many would impute the foresaid Consumption to obstructions, no other cause, disease, or part appearing suspicious; for a deep latent *Apostem* in the Mesentery if of no great mole (*bigness*,) cannot be sensibly discovered, but by conjecture only; since the touch cannot penetrate so deep as to reach it, because of its deep situation, neither can the relation be expected from the Patient, because the part affected is insensible.

In the Hospital at *Leiden* some twelve or fourteen years ago, I observed the like accident in a boy, who perceiving his flesh to shrink every day more and more, although without the least sense of any disease that should cause it, applied himself to a Physician of the Town, where he then lived, who imputed the cause of his Consumption to obstructions of the Liver and Spleen, (a trodden Sanctuary for hidden diseases,) and prescribed him a Deoppilative (*opening*) and

and Purgative *Apozem*, not questioning his Cure. The youth finding no benefit, doubted his Doctor had mistaken the Disease; upon this resolves to go to the University to see what the Professors could make of it, who all cryed out against Hypochondriack Obstructions, except *Prof. Lindannus*, who conjectured it might be some hidden abscess in the *Mesentery*, which breaking some few days after was discovered to be an *Apoſtem* of the Mesentery, by the evacuation of the matter by stool.

How an Apoſtem in the *Mesentery* breaking, causes a Consumption of the parts, is apparent, *viz.* by immitting purulent fumes into the Arteries, and Veins, corrupting and affecting the blood with a malign quality, which proving very offensive to the parts, in subverting and poysoning their innate temperature, is rejected by 'em, whereby they are forced to wither for want of nutriment. The said purulent vapours crowding into the substances of the principal and sub-principal parts, *viz.* the Heart, Brain, Spleen, and Liver, do likewise so infect, poison, and destroy their *Innate*

temperaments, that they immediately begin to languish in their offices, to the great prejudice of all the body. But it's not so manifest by what means an *Apostem* in the *Mesentery* should occasion a *Consumption* before its *maturation*, or breaking, since no *purulent* fumes can be supposed to be transmitted throughout the body before a maturation; nor after, unless the humour break, because the said fumes cannot transude (*sweat*) through the bag of an *Imposthum*.

In my opinion the parts happen to be consumed for want of nourishment, that's intercepted from them through the *Apostems* tumid compression and coarctation of the *Mesaraick* and *Lacteal* (milky) veins, whereby the transmission of *Chyle* (*a white juice all our Victuals is turn'd into in the Stomach*) and blood is obstructed.

Of a Scirrhus Consumption.

IT's requisite I should first tell you, what a *Scirrus* is, namely a hard tumour without pain, feeling to the touch like a stone, caused through a concretion of melancholick extravasate (*shed out of the veins or arteries*) Blood. Setting aside the enumeration of compound *Scirrous* tumors, viz. *Scirrous* and *Oedematique*, *Scirrous* and *Phlegmonique*, *Scirrous* and *Erysipelous*, I shall only insert the kinds of generation of a simple *Scirrus*; either it's primarily generated out of the effusion of melancholick blood, or secundarily out of the dregs and remainder of a Phlegmonous or Oedematick tumour. Either of these befalling the *Liver*, *Spleen*, *Stomach*, *Mesentery*, or any other important entrail, may cause an extenuation of the Flesh, by compressing the vital and nutritive Channals, and so intercepting the course of the blood and vital spirits in

F 2

their

their afflux (*flowing to*) to the parts. 2. By vitiating (*altering to worse*) the substance and temperament of the said Entrails, whereby the blood is not justly prepared for nourishing of the parts.

CHAP. XII.

Of a Cancerous Consumption.

C*ancers* invading any internal part of the body do in some space of time through an *Arsenical Sulphur* and *Armoniack Salt* (*Ven. read unmaskt, fol. 65. & 67.*) their constituent causes, corrode the flesh, and soon after corrupt the *Essential mixture*, which done renders them absolutely incurable, unless extirpated (*rooted out*) by exsection or amputation (*cutting off;*) which within the body takes no place.

Hereupon the blood is soon vitiated with a malign quality, and its Course obstructed, which proves the immediate cause of an improper Consumption.

CHAP. XIII.

Of an Ulcerous Consumption.

IT's needless to premit the description of an Ulcer, since its generally known ; I shall only observe their difference ; some to be external, others internal ; and some to depend upon the intemperament of the part Ulcerated, others upon the continual afflux of lacerative (*taring*) humours ; and lastly, some to be irrigated (*moistned*) with a more malign *pus* (*matter*,) than others. Of these its certain both extern and intern do oft cause a gradual maceration (*wasting*) of the Flesh ; but of externals only such, whose *pus* (*matter*) is virulent (*venomous* and malign, the steems whereof regurgitating (*flowing back*) into the Vessels, do sensibly infect the blood and the temperament of the chief intern members, where the parts happen to be extenuated in such manner, as we have once or twice illustrated

ted to you already. 2. Extern Ulcers depending upon the transmission of vitiate (*foul*) humours out from within the body, do occasion an extenuation of the parts, by attracting and depriving them of their nutriment, as I once observed in a youth in the *Charité* Hospital at *Paris*, who through the daily and copious efflux (*evacuation*) of matter through the Orifice (*mouth*) of a deep Ulcer in his Thigh, was reduced to a Skeleton, (*skin and bones,*) and so within a while after dyed of a perfect Consumption.

Intern Ulcers impell the parts into Consumptions through their purulent fumes, thereby poysoning and infecting the blood that should nourish them.

CH A P. XIV.

Of a Dolorous Consumption.

Violent pains are only apt to cause inflammations and acute Feavers, which terminating to a good or evil *Crisis*, are not likely to occasion Consumptions; so that it's only lingring, soft, durable pains, do dispose patients to them, by oft attracting the spirits from other parts, and spending them; for nothing doth wast the spirits swifter than pains; so that pains for spending of the spirits of all other accidents comes nearest to the copious and swift loss of spirits by *Phlebotomy* (*opening of a Vein* :) Now how the diminution of spirits causes a Consumption we have set down before in the preceding Chapters.

Add hereto the interception of sleep that pains occasion, which doth very much increase the dispersing and depopulating of the said spirits.

Next to these lingring durable pains, short intermittent, or swift recurrent pains do precipitate patients into Consumptions; as lingring pains of the Stone, recurrent pains of the Stomach, Meagrim, and other sorts of recurrent headaches do frequently mace-rate (*make lean*) the parts, and render their looks Consumptive and pining.

CHAP. XV.

Of an Aguish Consumption.

Agues if deeply radicated (*rooted*) do frequently impell (*force*) bodies into Consumptions, by vitiating (*altering*) the Liver and Spleen, and perverting their Offices.

Among these, *Quartans* and *Tertians* of a long continuance do most menace (*threaten*) this Symptom; the former as depending upon a corrupt incinerated (*burn'd*) melancholy, and the latter upon an adust (*burn'd*) *Stibial* or *Aeruginous Sulphur*: both these
being

being very active in devouring the fleshy parts, and intrenching upon the *fundamental mixture*.

A true and simple *Tertian*, terminating according to the ordinary observation, in seven returns or *Paroxysms*, is now and then succeeded by an *Hectick Fever*, a fellow Symptom to a *true Consumption*, by reason of its swift termination, leaving some deep relicks of its cause (viz. *Stibial Sulphur*) in some of the chief parts, where it lyeth closely impacted (*propt in*) and is not easily extermined (*removed*.)

Now, had the said *Tertian* been of a more slow and gradual pace, it would gradually have expelled those Relicks; so that you may know how dangerous it proves, for an Ague to disappear without taking Physick for it.

CHAP. XVI.

Of a Febril Consumption.

WE have oft observed, that malign continual peracute (*very sharp and violent*) Feavers do after most dangerous and doubtful attacks suddenly remit into a sensible abatement of the ardent (*burning*) heat, insufferable thirsts, immanous (*raging*) Head-aches and Phrensies; besides a change of their low quick inequal Pulses, into more ordinate ones, and a mutation of their red fiery Urin into a thick milky colour and curdle setting; by all which appearances hundreds of young Physicians have been deceived, and thereupon confidently asserted their Patients free from all danger; but much to their shame; for these be certain signs of an *Hectick* Feaver, and a true or perfect Consumption, as appears by their weak and languishing condition, without any sense of pain or heat, or perversion of their reason

reason, which may continue so with them for two or three weeks, and then they expire like a wasted candle.

Moreover it's attested by many Physicians, that a *Continent* Feaver, or a *Synochus impetris* doth sometimes migrate (*change*) into an *Hectick* Feaver.

CHAP. XVII.

Of a Verminous Consumption.

Physicians do ordinarily observe three sorts of Worms, engendred within the body of man, viz. ordinary Gut Worms (*Lumbrici sive vermes teretes*) of a long and slender shape like ordinary Earth Worms, being generated out of a slimy matter, colliquated from the Mesaraick Glandules and adhering to the intern tumicks (*skins*) of the thin Guts, which as soon as vivified (*grown live*) through a vital spirit inclosed within that slimy matter, as it were in a bag, and so shaped into Worms, loosen and slide off from

from the intern tunick (*coat*) of the Guts, and frequently creep into the *Stomach* for nutriment, being attracted thither by the sweet chyle (*the white juice of the Stomach*), whence they are called *Stomach* or *Maw-worms*. These being most usually engender'd in Children, do commonly cause them to look hollow-eyed with a livid (*of a lead Colour*) Circle about the under eye-lids; sharp nosed, thin jawed, and incommoded with a slimy mattery Cough, stink of Breath, and an Erratick Feaver; all Symptoms very near a kin to those of a *True Consumption*, and if not prevented in time render their Subjects incurable.

The cause of the foresaid extenuation of body and hollow look, is imputed to the defect of nutriment, arriving through the chyle's (*the white juice of the Stomach*) being absorbed by the Worms, and the bloods vitiation (*alteration*) by malign putrid vapors, smoaking throughout the Vessels out of a putrefyed slime of the Guts, and so consequently rendred unapt of being apposed (*joyned*) to the parts.

The said putrid vapors through exciting a Feaver do colliquate the Phlegmatick humours of the body and brain, which transuding (*sweating through*) or distilling to the Lungs, cause their mattery Cough.

The stink of breath is caused through steems, rising from the corrupted chyle of the Stomach.

There is a second sort of Worms, commonly resembled to a Womans hair-lace or fillet, thence called *Tania* or *Tinea*, generated likewise in the Guts. The shape of these Worms is flat, small, and round, like to Gourd Seeds, which being link'd together to the breadth and length of an ordinary hair-lace, seem to be united into one intire Worm, which sometime is found to be of an incredible length, it may be of five or six yards, as *Tulpius* records in his observations. *Jacobus Oethau* lib. *Observ. Med.* attests to have seen three Worms evacuated by a Woman, the longest whereof did equal Eighteen yards. *Alexander Camerarius* recites one of twenty yards long. *Platerus* reports a view of several Worms, that were at least forty foot long. The breadth
of

of this Verment is sometime an inch, other-times half an inch broad. It appears usually of an Ash colour, mark'd with black spots, or cross lines going a thwart, dividing it into thousands of small bodies like Gourds. Motion it hath none, so that it can scarce be termed a moving creature, neither doth it live, because it doth not increase internally like living creatures, but by apposition. So that it's called a Worm only from it's external shape, and appearance, the head is small and long, and the tail short.

Persons thus vermified (*troubled with Worms*) seldome go to stool without avoiding a great quantity of those verminous (*wormy*) seeds, and are oft incommoded with gnawing griping pains round about the Navil, oftimes extending to the Hip-bone; which gnawing pains are apt to increase upon the least emptiness of Stomach, so that the patient is ever obliged to fill his Gut with an immoderate proportion of food, not only for to nourish his body, but also to appease that ravenous Verment, which notwithstanding doth defraude the body of its nutriment, and infects the spirits with
malign

malign steems, which in some space of time must necessarily produce a very sensible extenuation of the parts.

The material cause of this Worm is a vitious slimy chyle adured by a strong heat, that dries it up into such numerous bodies.

Ascarides are a small sort of Worms like Magots, bred in the *intestinum rectum*, or Gut of the Fundament, exciting an incommodious itching of the Fundament, with frequent desires of going to Stool. They are usually discovered by the excrements being perfused with them. This sort of verment, immitting putrid fumes into the Vessels doth sometimes cause faints, and Convulsion Fits, as *Jessenus* witnesses to have seen such accidents in several. They may also by the same malign smoaks occasion a decay of the parts, though more rarely than Maw-worms or a *Tinea*.

These *Ascarides* do now and then creep into the Thighs and other parts.

Worms are likewise generated in most other parts of the body, though very infrequently. *Banbinus* (if I mistake not) speaks of a Worm generated in one of the Ventracles

tricles of the Heart, the patient dying of a Consumption. *Hollerius* reports a Worm discovered in a mans Brain. *Duretus* remarks another generated in the Kidneys, and evacuated by Urin. Several make mention of Worms engendred in the Lungs, Liver, Spleen, &c. all perducing their subjects into Consumptions.

CH A P. XVIII.

Of a Pockie Consumption.

THe ordinary back dore the Pox goeth out at, when it commits its subject to the custody of its first Mother Earth, is a Pockie Consumption, occasioned through the dispersion of virulent steems out of the hearth of those Phagedenick Ulcers; by immanous (*outragious*) arthritick (*of the joynts*) pains, and continual vigillies (*intermission from sleep.*) But since I have discoursed of this in my *Veneréal discovery* fol. 167. and 168. I shall insist no farther upon it.

CHAP.

CHAP. XIX.

Of a Bewitched Consumption.

I Shall not here undertake the task of discussing the possibility of *fascinous* (*be-witch'd*) Diseases farther, than refer your censures to such experimental instances as are produced for it. But whether those experimental remarques may be credited; and if so, whether to be imputed to Witch-craft, therein lyes the point of controversie. Now these three Specifick notes will easily resolve the query.

1. The Symptoms of Witchcraft must transcend the dependance on natural causes, as Vomiting Pins, pieces of Nails, &c.

2. There must be several credible witnesses, that assert the sight of those supernatural Symptoms.

3. The said Symptoms, as they are supernatural, so they must be only curable by supernatural means, namely by Devout

G

Prayers,

Prayers, or Diabolical imprecations (*curf-ings*) and exorcisms, by the same or other Witches. Several there have been, that attested the flight of persons, that vomited Pins, Hair, Pieces of Nails, Feathers, &c. these certainly are Supernatural Symptoms, if true; but those witnesses being such, as their testimonies might well be doubted of, infer no conclusion.

2. it's certain some there have been that have vomited up the foresaid bodies, but they were such, as to get mony from the Spectators, had swallowed up thick short blunt Pins, or Feathers, and vomited them up again voluntarily, as having a power to force themselves a vomiting at their pleasures by straining, or by other means in taking Vomitories privately.

These two Symptoms are generally asserted fascinous. (*bewitcht*) viz.

1. A Lingring Consumption without a sensible internal or external cause, and yielding to no kind of Physical Cure.

2. Effrayable and supervulgar Convulsion Fits, distorting the patients Neck and Back in a manner, that it's a Thousand wonders they

they are not broken, or dislocated, turning their eyes e'en round within their heads, deluding their Phanfies with strange frightful visions, speaking strange languages, &c. an emblem of the first we have in the relation of King *James* the 4. or 5. of *Scotland*, who falling away in his flesh more and more every day, without the precedence of any Procatartick cause that should occasion it, as Melancholy, ill Dyet, &c. and notwithstanding the helps of Physick against any intern cause or Disease, that might be rationally conjectured, at last was suddenly cured by decharming the Witchcraft, that that had long been suspected, and at length discovered in *Danemark*, which was an Image of Wax exactly resembling the said King, (whereby it was also known) and pierced through in several parts of the body with pins, and particularly in those parts, where the the King felt his pains, which as they were taken out of such parts, so his pains ceased likewise at the same instant in the same parts; and being all drawn out, felt himself intirely cured, and suddenly grew fat again. In reference to the decision of

this instance; there can be only this objected, that had the King taken no Physick, his Disease might more probably have been suspected falcinous; but since he had made use of the best Medical helps the Art of man could afford, which continued for a long space do oft at last perform marvailous cures; the Kings subitous recovery ought rather to be attributed to the Skill of his Physicians. Likewise Children are very apt to fall suddenly into a wasting of their flesh, which happening as the other instance without any visible cause, is frequently termed a Bewitch'd Disease; but questionless that Symptom must depend upon some obstruction of the Entrails, or Verminous disposition of body; and therefore a meer hallucination (*error*) of the Vulgar.

The second particular is exemplified in Hysterick (*troubled with Fits of the Mother*) Women, especially Maids, the rarity of whose Symptoms doth oft strike such an astonement into Spectators, that they confidently report them possessed with the Devil. In the year 1661. there lived one *Mary Waite* of the Society of Free-willing Baptists,

Baptists, at *Horly* in the County of *Oxon*, who was frequently troubled with miserable gripes in her Guts, pinchings at her heart, choaking at her throat, suppression of her breath, blows on her head, ejaculations from her seat, and sometimes off of the Horses back whereon she rid, now and then was struck dumb, deaf, and blind, oft entertained with Angelick Visions, and reduced to a very low ebb of Strength, &c. all which extravagant Symptoms her Visitors were pleased to term Sufferings and Buffetings of *Satan*, and accordingly, to the intent of turning this evil one out of possession, they spent near upon a Twelvemonth with her in Prayer, but to little purpose, until such time that one of her Visions revealed to her, that she should feed upon bread and water, boild to a *Panada*, and drink nothing but Spring water; whereby she soon grew rid of her Devil, and intirely recovered. Now observe, to this day cannot that people be perswaded. but that the foresaid *Mary* was possessed with the Devil, and ascribe her deliverance to their implorations (*prayers*;) so that judging the nature of the Disease by

the remedy (*à juvantibus*;) if we believe she was delivered from those Fits by Prayers of the Godly, we cannot deny the Disease to be Diabolical (*of the Devil*;) But since the case appears quite in another dres to the eye of a Physician, who can soon produce parallel Symptoms, if not worse, issuing from ordinary Diseases, we may justly doubt of the rise of this.

It's not rare to see young Amorous Girls through the fury of an Hysterick (*Fit of the Mother*) Paroxysme cast into a Trance for an hour or two, and all that while under a resemblance to the features of death; and possibly diverted with some merry Phanxies or rare Visions of their Sweet-hearts, or of Kings, Princes, &c. and it may be some a Courting or Embracing of them, which makes 'em now and then burst out into a strange Fit of laughing, to the amazement of their Visitors.

Others again of a more zealous frame during their Trance seem to converse with nothing but Angels or Devils, as this fore-said *Mary*, who according to the Narrative seems to have had several interviews and dis-

discourses with Angels and Devils, the contents whereof she afterwards recited to her Brethren, who faithfully recorded them upon Parchment, as some new Revelations.

But those of a more trist (*sad*) and melancholique composure, their Hysterick Trances proving Tragick perspectives to them, perhaps of beholding the murder or execution of some of their dearest Relations, or those they bear an affection to, are incident into sudden cries and howling tears.

And lastly, the Fits of others seems most Energick in their tongues, in occasioning them to speak strange Languages, and Sentences like Oracles; to which latter some of this age have given an equal credit, with that of the Ancients to the Oracles of *Dolph*.

It's inserted in Histories that a Maid of *Liege*, whilst detained with one of her Uterin Passions, expressed her self very fluently in the *Greek* Tongue, although when released of her Fit, she was utterly ignorant of the said Language.

Another *Italian* Laſs *Peter Meſſias*, of *Camerarius* makes mention of in his *Hor. Succ.* who proving Phrentick through the extremity of a Feaver, ſpoke very good *French*, without ever having been known to be experienced in that Tongue. But on return to *Mary*, wherein I do willingly retard my ſelf ſomewhat the longer, ſince an intire tract has been publiſhed by her Brethren to delude the world with their miraculous caſting out of a Devil; which all the while proved to be no other than an Hysterick Paſſion; and if that may be termed a Devil, then many an Hysterick Woman has a Devil more in her than ſhe had before.

To render the point more clear; her choaking in her Throat; griping, and pinching of the heart, (*Cardiaca paſſio*) her trancing, imaginary beating of her head, (which is no other than a ſudden Convulſion of the *Dura mater*) her being caſt off her Seat or Horſes back, an effect of a ſtrong Convulſion violently and ſwiftly retracting all the Muſcles of the body one way, which muſt needs be forcible enough to caſt the body to a great diſtance; for a man volun-

tary

rily can cast his body a great way by leaping through the natural impulse of some of his Muscels, much more when they are all violently moved one way by a strong Convulsive motion; her strange visions and imaginations, &c. are all genuine Symptoms of an Hyfterick Passion, or Fit of the Mother, fuming up in malign and poisonous clouds to her Guts, and there causing a griping, thence to the mouth of the Stomach, and there occasions that seeming pinching at her heart; thence to her Heart, where it caused a *Deliquium* (fainting) and *Syncope*, (fowning) so up to the Lungs, whence her choaking; and thence to the Brain, the occasion of all her depravate (*false*) visions; or sometimes those venomous fumes might directly have tended to the brain, and spring of the seven pair of Nerves; & thence down the back, where they may impell all the Nerves and Muscels into a Convulsion. Add hereto her cure by *Panada*, and drinking of Spring water, (*argumentum à juvantibus*) singularly conducing to the repelling of those uterin fumes, (*smoaks of the Mother*) and coarctating (*shrinking*) the passages, whereby
the

the said fumes must necessarily be intercepted, and in time absolutely cure her.

However this one Symptom seems the strangest of all, that as she rid on Horseback she saw the Devil twice making to her in the shape of a black Angel. As to this I am very apt to believe her; and the manner thus: her Imagination being depraved with those black Hysterick smoaks, and accustomed to receive an impression of a Devil, from those black clouds forming themselves into such a shape within the Cells of the Brain, possibly just at the termination of the *Optick nerves*, (*the Sinews of the sight*,) they might easily return to the same shape and impression; besides, those clouds so shaped might as well make an impression upon the roots of the Optick Nerves within, which continued to the eye, especially if hebetated (*rendred dull or dozed*,) cause the same perception, as a wind within the head, when the brain is distemper'd by a cold, beating against the root of the auditory Nerve (*the sinew of the hearing*) and protracted to the *Tympanum* (*a little Skin within the Ear*) causes the sensation of a noise, as if it were heard

heard from without, though it is not; or in short, why should not the Eye be subject to be deceived by an object from within, as well as the Ear by an internal noise, or the Tongue by a taste from within? that it is so, is apparent in Phrenticks, who do really imagine, they see that without, which their imagination is affected with within.

CHAP. XX.

Of a Consumption of the Back.

A Consumption of the Back here implies a little more than a sensible gradual diminution of the strength in the back, arriving through a counter-natural proflux (*flowing*) of *Sperm* (*Seed*.)

Common experience is a suffrage (*vote*) to *Galen's* Dictate, that a natural and moderate evacuation of *Sperm* through Venereal Embraces, doth greatly conduce to the preservation of health; disposes a man to fetch his breath more freely, and renders the body

dy light and sprightful; and that not only in men, but other Animals; a Cock hath no sooner pleased a Hen, but presently after he Crows; a tone that corresponds to singing, attesting his mirth & spritfulness: the reason is becaule *Omne nimium est Natura inimicum*, whatever is overmuch is offensive to nature, as oppressing the spirits; which burden being diminish'd, or taken off from them, must needs render them more lively and lusty. Now the more noble and excellent that is, which is abounding, the greater damage it imports; and therefore blood when abounding, causes acute putrid Feavers, inflammations of the Bowels, that oft inevitably tend to the ruine of the whole: but of a far more dangerous importance is an over plenitude of the Spirits, as being of a more noble and excellent degree; whence it is, that a retention of the Seed proves of so calamitous a consequence, because of its turgency with spirits: in Women we see it effects such effrayable Hysterick Symptoms, (as appears in the Narrative of *Mary Waite*) as no other Disease can Parallel: in men it occasions inflammations of the Testicles or Cods, (commonly

monly terminating into grangrenes, incurable Ulcers,) a continual melancholick dull heavy posture of body, difficulty of reispiration, (*breathing*) palpitation (*beating*) of the heart, a durable tinning noise and pains in the head, and worse then all these a *Spermatick* (seedy) *Feaver*, in malignity and putrefaction transcending all others. By the way, this sort of Feaver is not mentioned by any Authour, because it's comprehended under continual humoral Feavers, but certainly for want of observation, whose Urins if heedfully perspected, appear full of white filaments (*threads*) or *Spermatick* Hairs, which Physicians have hitherto erroneously judged adust (*burn'd*) hairs expelled from the Kidneys. Another most ridiculous (though not without great danger) Symptom the said *Spermatick Plethory*, or retention of Seed produces in Women, is a Madness of the Mother, (*furor uterinus*,) impelling them to all manner of Lascivious looks, Bawdy discourses, and inticing gestures, to such a degree, that they oft take up their Coats, and beg men to humour them, as if they begged for an Alms. Hereto corresponds

a *Madness of the Father*, which we find so extravagant in some men, that they cannot forbear, but must bend all their discourses looks, and actions, to wantonness; neither can this or that in Women be sentenced vice, because occasioned by a Disease, which the Apostle himself could term no other than *Burning*, (whereby we see he compared it to the greatest pain in the world,) and therefore to prevent the growth of so dangerous an accident, he advised all rather to Marry than to Burn. However in these days that Symptom seldom arrives to that height of Madness in Men, since they can easily find the way to a Bawdy-house to prevent it; yet this doth not exclude but that its as possible in them, as in Women, whose chastity worn into them by a strict education, rather than by the dictates of their feeble reason, diverts them from taking the same course of prevention. Neither is this all the mischief of a *Spermatick Plethory*, oftentimes transmitting hot putrid steams of Sperm to the brain, (which is not strange, there being that Sympathy and intercourse between the brain and the natural parts, that
the

the least Phancy of a pleasing object puts them into posture,) which insinuating into its substance, engender a *Bedlam* madness. And what makes so many hundreds of Women run Mad, but that which they call *Love*? by oft stirring of those inflamed and putrefied Spermatick fumes, which not being vented through their natural passages, are preternaturally forced up into the pores of the brain, whereby its temperament is subverted, and a venene (*venomous*) quality subsequent to it, depraves the Phansie into a Madness. Now had these females not been interrupted with Wooers, those parts would have remained dormant, and consequently not attracted or generated such a quantity of Sperm, which otherwise abounding and being oft stirred with their love visions without evacuation, must necessarily putrefie. So that we may hence plainly collect, the first inconvenience Women fall into through rupture of Love, which had hitherto occasioned that plethory and commotion of Sperm, must be *Fits of the Mother*; because the Seed being augmented, moved, and not vented, must putrefie, and so cause those

Fit.

Fits. 2. The next inconvenience is a *Bedlam* madness (*mania*,) produced through a stronger passion of Love, occasioning a greater Plethory (*abundance*) of Sperm and a stronger commotion, which not being vented, because of the Womans frustration in her Love, inflames and turns to a more malign venene putrefaction, whose fumes do easily intoxicate (*poison*) the Brain. Notwithstanding though all sorts of madness imply so difficult a cure, because of the deep latency of a venene cause in a noble part, yet this kind of madness that's occasioned by Love, in the commencement yeelds to the easiest cure, *viz.* by slackning the bridle of chastity, whereby vent is given to the putrefying Sperm, and the ascending malign Spermatick fumes revell'd (*drawn back:*) And by that sort of cure I have heard of several Women reduced to their perfect wits; and of two or three Maniacks (*Mad-men*,) who although impelled into that distemper through an adust malign *Hypochondriack* Melancholy, were set to rights again by the kindness of their Mistresses; for which cure there can no other reason be given, than that Venereal.

Venercal evacuations do potently revell (or draw) from the head, (whereby the said Melancholick fumes are retracted downward,) and refrigerate (*cool*) the adust humors that inflame the Brain; and lastly, abate that over plenitude of raging spirits. Moreover, we may observe that *Italians*, though extremely disposed to a Maniack Madnes, through their adust Melancholick temperature and studious course of life, yet it's a very rare thing to hear of any Maniacks among them, and that certainly for no other reason, than their frequent use of Women, which the indulgence of their Religion has made Universal: on the contrary in those Countreys, where the severity of their Laws doth strictly enjoyn chastity upon the Inhabitants, as in *Holland*, though the coldness of the Climat and their cold Dyet doth oppositely resist Maniack Madnes, yet there is not a Town so small, but is provided with a *Bedlam*, for to secure those numbers of Maniacks both Men and Women. Neither is the benefit of this sort of evacuation so particular, as to relate only to individuals, but that the publick also

H

partakes

partakes of it, as in *Turky, Italy, and Spain* and other Countreys, where *Polygamy* (having many Wives) and *Scortation* (*Whoring*) are tolerated, they find it renders their Subjects both Men and Women more tractable, and obedient to Government, and seldom are known to rebel; unquestionless, by subtracting great quantities of spirits, which are so copious in the Sperm, the Plethory whereof would otherwise render them (*viz.* the Spirits) turbulent and furious.

On the other side where that kind of liberty is restrained, their Subjects do oft fall into furies and rebellions against the Magistrate, as appears too often in these *Septentrional* (*northern*) climats: the reason is as before, because the said Plethory, and retention of Sperm renders the Spirits furious and mad.

This premissory discourse doth not infer so great a damage from an over-repletion of Sperm, but that the detriment of an over-evacuation may be equal, or rather surmount it. *Henricus ab Heer* in his observations relates the Cure of one of his Patients, whom finding suddenly reduced to the lowest ebb of weakness, could suspect no other cause,
but

but his over-pleasing his Wife; in which surmifal, the Patients Urin replenish'd with whitish Spermatick Filaments, and his confession after he had recovered his Speech, confirm'd him. This doubtful Cure gave a fufficient testimony of the danger, he was precipitated into through that *Veneréal Syncope*.

Neither is this the sole Disease those furious Goats arrive to, but are oft ftrucken with tremblings of the joynts, Palfies, Gouts, and other neuritick (*Sinewy*) Diseases. Two years ago, I had a *Flemmen* in Cure at *London*, his Disease was a Ptifick in a dangerous degree, or *Asthma* oft excurring to an *Orthopnoea* (*a Ptifick in the worft degree*;) the caufe a *Metastasis* or translation of tartarous humours from his joynts to his Lungs; for it feems his preceding Disease was the Gout, which was droven inwards through the unskilfulnefs of his Phyfician into his breaft. Hereupon I inquired into the firft occafion of this Arthritick (*of the joynts*) malady, whether it was Hereditary, or acquired by ill Dyet, or by what other external caufe; to this he gave me a full fatis-

faction, ingeniously confessing, that when a young man married to a lusty *From* he had so travailed himself off his Legs, in yeelding to his Wifes insatiableness, that about a year after he fell into an Universal tremor (*trembling*) of all his joynts, that when going his Legs trembled under him, and was no sooner recovered of that, but Arthritick pains succeeded, which afterwards exchanged into an incurable Pitsick. Several other evils this kind of excess produces, but most frequently a *Consumption of the Back*, which *Hippocrates* stiles a *Tabes Dorsalis*, appropriating it most to young-men, surfeiting themselves with the first tastes of their Nuptial (*wedding*) delights.

The immediate cause of this Consumption is an insupportable loss of Animal spirits (*those that move the joynts*), engendred by the *Medulla Spinalis* (or *Marrow of the Back*) and the Brain, which said losse of spirits must necessarily occasion a great weakness of the Back and Brain, and consequently of all those parts that depend on them, *viz.* the joynts, as the Legs, Arms, &c.

2. The Brain and Back suffering so great a draught

draught of Animal spirits, must necessarily draw a great proportion of Vital blood to recruit themselves, and furnish the other parts, that do so immoderately draw from them, whereby the fleshy and other parts being deprived of their nutriment, must consequently be extenuated, and if continued, reduced to a perfect Consumption.

That an excessive evacuation of Sperm doth subtract such a large quantity of spirits is plain to those, that conceive the generation and constitution of it; viz. it's constituted and generated out of a copious (*plentiful*) conflux (*flowing*) of Animal spirits, transmitted (*sent*) from the Brain and Marrow of the Back, through proper chanals, leading into the Testicles, (*Cods*) whose office is to abstract the purest part of them, and so to knit and unite them into a thick fluid body. Whence taking our Calculation from the essence of wine abstracted from its first body, it appears probable, that the Sperm being an essence abstracted from a great quantity of Animal spirits, (which again are essences abstracted from a large proportion of Vital blood) doth in the

H 3 quantity



quantity of a dram contain as many Animal spirits, as are contained in an ounce within the Nerves, which ounce of spirits can be abstracted from no less than eight ounces of Vital blood; if so, you may easily apprehend what damage the body must suffer by a small loss of Sperm. That Sperm is ultimately abstracted from Animal spirits is evident, in regard the Brain and Back do so immediately partake of the Symptoms of an immoderate evacuation, *viz.* a great weakness and pain of the Back, a contracting pain of the Sinews in the Neck, and all the Muscles of the Body, and obtusion (*dulness*) of the senses, both internal and external, &c. I could insert many other arguments, clearly demonstrating that assertion, but that my compendious design will scarce permit.

To conclude, I shall only add two ways of immoderate evacuation of Sperm, *viz.* by over-frequent converses with Women; and by a Running of the Reins.

CHAP. XXI.

Of a Consumption of the Kidneys.

THe bare words of a *Consumption of the Kidneys*, do plainly declare their proper intendment, and therefore shall spare my pains of proposing a Description; that which falls most in consideration, is the causes thereof, which may be conceived to work that Symptom various ways, *viz.* by starving of the Kidneys; by colliquation; (*melting*) by devoration or corrosion (*gnawing*) of their substance; or by dissolving of their fundamental mixture. In reference to the first; they may be starved through obstruction of the *Emulgent Vessels*, that should transport their nutriment to them; or through a compression and coarctation (*shrinking*) of their substance by reason of some compressing tumour within their flesh, as a *Scirrus*, *Oedema*, or an *Apostem*, or quantity of *Gravel* generated within their

Parenchyma (*substance*,) or from a compressing cause from without, yet within their capacity or *Pelvis*, as a *Stone*, &c.

2. The humours and Fat of the Kidneys are apt to be colliquated (*melted*) through a great heat from within, as an Ardent (*burning*) colliquative (*melting*) Feaver, or an inflammation of their flesh; or through an excessive heat from without; as through over-riding, running, going, sitting with the back against a Fire, or against the hot Sun.

3. Mordicant excrementitious Gall, and Armoniack tartar ablegated (*sent*) thither with the Urine, do inflame, corrode, and Ulcerate their flesh, whereby it's converted into matter: or Gravel and Stone, generated within their capacity do oft grind away their flesh, and effuse their blood, apparent in a Sanguine Emission (*making water*.) 4. Sometimes a malign humour insinuates into their substance, causing an immediate dissolution of their *Balsamick* principles, which happens now and then in malign Feavers; and by taking of poisons, as *Cantharides*, the Herb *Dipsacus*, &c. Through these kinds of Consumptions the
Kidneys

Kidneys have been observed some to be eaten away by an Ulcer to the ambient (*cirrounding*) Skin, others to be dried into a friable (*brittle*) substance.

Each sort of these Consumptions is detected by its proper Signs, *viz.* a colliquative Consumption by a great heat in the upper part of the Loins, a high coloured Urin with a number of small streaks of fat, swimming a top in the form of a Cobweb. An Ulcer of the Kidneys is known by a grating pain in the Loins, and excretion of matter, descending to the bottom of the Urinal. The other sorts are likewise distinguish'd by particular signs.

CHAP. XXII.

Of a Consumption of the Lungs.

A *Consumption of the Lungs* may import two significations ; the one, a considerable wasting of the Lungs themselves ; the other, their occasioning the intire body to consume without any great loss of their own substance. We shall relate our discourse to both.

Reflecting upon the particular substance of the Lungs, their situation, and connexion, (*fastning*) we shall discover them to be very much exposed to extern and intern injuries, and no less capable of injuring the Noble parts, whereby the whole by reason of its absolute dependance on them must likewise receive a great prejudice. Anatomy exhibits the Lungs to be of a laxe, porous, light, or spongy texture of substance, which wise Nature hath so formed, for to answer her scope, in a continual motion of inspiring and expiring

expiring the Air, whereunto a weighty body would otherwise prove very disobedient, and unless porous and pervious (*full of holes*) like to a Sponge unfit to imbibe and transcolate (*strain*) the Air; for in effect the office of the Lungs is only to serve the heart in the capacity of Aereal strainers, to strain the air and seperate it from gross, or other offensive inhereints it may carry with it. Wherefore since the Lungs by reason of their office are obliged to a perpetual commerce with the Air, (which is subject to momentary alterations, now cold, hot, dry, or moist, then thick, thin, foggy, rymy, stinking, poisonous,) they must necessarily lye open to great yea irreparable dammages, especially where their bodies are so unapt to resist or sustain them, because of their thin, and lacerable (*easily to be tared*) composition.

To these inspirable hurts we may annumerate those they sustain from their expiration of all sort of noxious (*offensive*) and fuliginous (*sooty*) steems, and stinking putrid breaths, and besides all that being constantly employed in motion without acquiring

a moments rest. Their situation is within the breast, hung perpendicular under the Brain, and near to the heart, whose wings they represent, whereunto they are connected by the *Arteria Venosa* and *Vena Arteriosa*; by means of which situation they are exposed to receive all the droppings from the Brain, whence Coughs, Ptificks, Ulcers; besides the ill humours the *Vena Arteriosa* conveighs thither, which together with those distillations from the Brain, finding them a very fit Cistern, because of their Sponginess, do oft force them into such a swelling, as may justly be termed a Dropsie of the Lungs. Next considering their coherence with the heart, are thereby rendred more capable of doing the greatest mischiefs.

By the precedence you may now observe, how facil it is to drop into a Consumption of the Lungs, a Disease that is so fatal to *Londons* Inhabitants; and no wonder, but a greater wonder any can steal away into their Graves without a Consumption, considering the pernicious air of the City, the weakneses of Lungs people inherit from their Parents, and their exposal to those injuries, we have just now instanced. CHAP.

CHAP. XXIII.

Of the kinds of Pulmonique Consumptions.

A Consumption of the Lungs is either without, or with an Ulceration. That without arrives through a Scirrosity, Apostem, Putrefaction of humours within its pores, or a *Crude tubercle* (a small hard swelling.) 1. The Lungs oft imbibing Phlegmatique and Melancholique humours, (that are distilled from the Brain, or conveyed thither through its pores and chanals,) are now and then apprehended Scirrous (of a stony hardness) by dissipation (dispersion) of the subtiler parts, and lapidification (conversion into a stony substance) of the grosser that remain, or they may be left indurated (hardned) through the gross reliques of a *Peripneumonia*, or inflammation of the Lungs. 2. By Dissection of expired Pulmonicks, (diseased in their Lungs) their

their Lungs have oft appeared full of small hard Imposthums. 3. Excrementitious humours, such as are expectorated by a Cough after a Cold, or in an *Asthma* (*Prisick*) *Peripneumonia*, or *Pleurisie*, are very apt to putrefie and corrupt in the Lungs, (as appears by the stinking breath of such that are so indisposed,) whereby their accessory nutriment being vitiated, (*rendred faulty*) and rejected by the Lungs, they are occasioned to wast. 4. A *Crude Tubercle* obstructing the inspiration of fresh air, and expiration of the fuliginous steems of the heart, doth thereby extremely inflame and dry the Lungs, the continuation whereof doth at last reduce them to an absolute withering.

How these kinds of Consumptions propagate their evil to the whole body, may easily be collected from the former discourse.

CHAP. XXIV.

Of an Ulcerous Pulmonique Consumption

Here I must make my Reader familiar with the Traditional notions, young Students in Physick derive from their Hackney Authors, upon an Ulcerous Consumption of the Lungs. And to be more methodical, it's not unnecessary to digest their documents into several *classes*.

1. Let's make a disquisition of what they make of it. *Pulverinus*, *Godofred. Steeghins* fol. 447. and *Sennert.* 305. define it a Disease of a diminish'd bulk, (*diminuta magnitudo.*) *Hollerius*, *Duretus*, *Forest. Nic. Piso*, &c. state it a Disease of a discontinued Unity, (*Soluta Unitas,*) because it sourceth from an Ulcer in the Lungs. *Platerus* passes it by, though *Mercurial* subtly spies three sorts of Diseases in it, *viz.* a diminish'd quantity, a discontinued unity, and a hot distemper.

distemper. But *Capivac.* comments it chiefly to be an hot distemper, there being a continual heat of the parts, and an inflammation of the Lungs, alwayes conspicuous in that Disease. What to assert among these once great *Rabbies* seems at first sight difficult, but upon a little pausing upon the matter you'll find it a clear case. Those that infer a discontinued Unity, namely the Ulcer in the Lungs for the Disease, mistake the Disease for its cause, the Ulcer being the chief cause of the Consumption. Neither can they be thought orthodox that sling in their verdicts for a *diminuted magnitude*, that rather appearing to be an effect, or symptom of the Ulcer in the Lungs, and so is the heat of the parts; so that none of 'em can hit one another in the teeth, that they are in the wrong. But should I insist longer upon these trifles, I am like to make my self a participant of their ridiculous discourses, and therefore shall step over to give you a brief of the causes, they allow to the foresaid Consumption; though indeed I ought to have touch't, what part they generally conclude the place affected; which some will have the Lungs, others

others the heart, and many the whole body. The Authour of that Treatise intituled *De Definit. Medic.* brings in likewise the breast, (*thorax*,) throat, and *aspera arteria* (wind-pipe) being affected with a malign Ulcer, for seats of an Ulcerous Consumption.

Touching the internal causes of this sort of Consumption, Dogmatists do universally state an Ulcer of the Lungs to be the immediate cause, which happens sometime in the *Parenchyma* or flesh of the Lobes of the Lungs; othertimes in their pipes, (*bronchia*.

This Ulcer in the Lungs may be occasioned by several mediate causes, *viz.*

1. Sharp bilious (*choleric*) corrosive (*gnawing*) humours, issuing out at the pores or lips of the veins, into the spongy substance of the Lungs, whose flesh they afterwards devour & corrupt, soon making a putrid hole or cavern, which is then termed an Ulcer of the Lungs.

2. *Hippocrates* assigns a *ferin* (wild and tearing) *Catarrh* falling into the Lungs, for another antecedent cause of a *Pulmonique* Ulcer: a *ferin Catarrh* is an hot, thin, and sharp

sharp distillation of Rheum, which streaming to the Lungs, gnaws their veins and flesh, and so effects an Ulcer.

3. Gross Phlegm stagnating (*lying still*) in the Lungs, in process of time putrefies, and acquires a gnawing quality, thereby making prey of the substance of the Lungs.

4. The rupture (*breaking*) of a vein in the Lungs, effusing blood into their pores, where it immediately putrefies and Ulcerates.

The Ulcer these causes produce in the Lungs, *Hippocrates* calls a *ferin* (wild) *Ulcer*, because the Nails of those, whose Lungs are Ulcerated, are recurvated or turn'd back like the claws of wild beasts, that is, when they begin to draw near to their long home.

Moreover this sort of Ulcer is ever circumscribed with an inflammation, which being digested into matter, renders the Ulcer so much the more sordid.

To these wee'l add two more, namely a Pleurisie, which by expectorating (*spitting out humors by coughing*) sharp putrid matter through the Lungs, may now and then occasion an Ulcer.

Lastly,

Lastly, an *Empyema* or a collection of purulent matter in the capacity (hallow) of the breast, if not suddenly cured, doth undoubtedly impel the Patient into a Phthisical Consumption.

Chymists impute the cause to a corrosive salt, that's divorced from the *Sulphur* and Mercury of the blood, and afterwards dissolved in those liquors, that distill into the Lungs.

CHAP. XXV.

Containing a disquisition upon the causes præcited.

THe indexterity and worse success of the most famous of our Consumption Curers, do evidently demonstrate their dimness in beholding its causes; and upon that account we may justly pry into the mysteries they involve them in, and unravel what is so strongly knit in every Physicians *pericranium*. To this purpose we are to

gaze each limb of that Doctrine by it self under the aspect of these ensuing Queries.

1. *What kind of Choler this is that proves so ravenous upon the Lungs?*

So careless are Authours in this particular, that they imagine the cause of a Consumption sufficiently declared in their scripts, by imputing it to excrementitious choler; but whether they denote the ordinary yellow gall, (*bilis flava*) vitellin, green, red, or adust black choler, is left as a bone for every Readers discretion to knabble at: if we should commit the first of these, namely yellow, or vitellin choler to the rest, common observation in yellow Jaundises, and other Diseases excuses them from such an Ulcerous acrimony (*sharpness*), wherein though very copious and rampant, injure the body no other way than by deforming it with a citrinous (*yellowish*) discoloration.

In the next place, yellow gall is so familiar with the substance of the Lungs, that they seem to thirst chiefly after the more yellowish or cholerick part of the blood for their nutriture.

Green gall the Institutists would persuade us, to be an effect of an over-hot Stomach, produced out of the hotter proportion of the chyle, (*the white juice of the Stomach,*) which varies in deepness of colour, according to the intenseness of the heat of the Stomach, some being of a lighter green like Verdegrease, thence called *Æruginous gall* (*Bilis Æruginosa,*) other of a deeper stain, or of a dark brownish green, like boyl'd Calwort leaves, or woad, thence termed *Bilis Glauca*; another of a green, different from both like to a leek, therefore denominated *Bilis Porracea*, i. e. Leeky gall. Neither is't their judgment, that any of these greens should be capacitated of damnifying the Lungs, because of the remoteness of their harth; and was their Spring of a nearer situation, they cannot well tell how from a corrosive gall to derive the other Symptoms, that usually attend Pulmonique Consumptives, as moist Phlegmaticque coughs, frequent spittings, drowsiness, and dulness of the senses; which rather declare their dependance on a cold Phlegmatick humour, than a sharp cholerick one. Whence we may deduct a second and

third Query. viz. 2. How chance such cold Symptoms in Consumptions to issue from an hot cause? 3. Upon surmisal that Eruptive gall should gnaw Ulcers in the Lungs, is it transmitted to them from the brain (whether it may be supposed to be sublimed from the Stomach) by distillation, or through the Vena arteriola? If either way, why should it pass through the principal parts, as the Heart, or the Brain, without annoying either, which seem of a more tender disposition than the Lungs, that are hardened with the weather, or extern air they inspire? 4. It's wonder Authors never summon'd blew gall for the cause of Consumptions, which the expectorated (spit out by Cough) matter oft appears tinged with; and beyond that, the Lungs of expired Consumptives do not seldome appear full of those blew kind of Spots, which instance together with the eruption of blew spots (*exanthemata livida*) in malign Feaver, are a certain attest of blew gall. This the Institutists have so little noted, that they never thought of putting it in their Institutes. However not questioning whether Green, Blew, or Black be

be the mischief, supposing it to be any of them, and situated near or about the Stomach, why should it prove more *Anarrhous*, (flowing upwards) so as to attack the Lungs, than *Catarrhous*, (flowing downwards,) as it doth in a *Dysentery* (bloody flux) pains of the *Hæmorrhoids*, inflammation of any of the lower parts, *Diabetes* (a continual pissing) or a hot *Dysury* (difficulty of making water.) 5. In what part of the body is the true spring, or source, where this corrosive choler is engendred? 6. Whether a *Pulmonique Consumption* never happeneth but upon spitting or coughing up blood? 7. By what power or quality doth fleam stagnating in the Lungs cause a Consumption? 8. Whether that consuming fleam is harbour'd in the Pipes, or substance of the Lungs within their Pores? 9. Whether the foreinstanced fleam distils from the head, or be imported through the Vessels? 10. Whether an *Hætick Fever* be a cause of a Consumption, or a symptom of the cause of a Consumption, or symptom of the Consumption it self? 11. Whether a *Pulmonique Consumption* cannot happen without the concomitance of an *Hætick Fever*?

12. *Whether there be no other sort of true, perfect, or proper Consumptions, than a Pulmonique (of the Lungs) Consumption ?* These and many other problems being pass'd by, not only for stating of them, but resolving, do impeach Physicians of their sloth, and absolute insufficiency of curing Consumptions, which unless determined is a pregnant testimony, they manage their office in that Disease with as little skill as Conscience. Neither is the reader to be have himself so strict and precise as to be contented with no less clear a solution than a demonstration, our notions in Physick being of that scantness, as seldom reach beyond a rational conjecture ; which if I ingaged to remonstrate here in this Chapter, should in order of discourse be obliged to make use of the terms and principles inserted in this and the preceeding Chapter, and that with the same disadvantage other assertions have hitherto so obscurely been proved. Wherefore I shall refer you to the next ensuing Chapter, where I do expect a grain's or two allowance, which all men have granted them
in

in attempting a solution of doubts by themselves stated.

CHAP. XXVI.

Of a more apparent cause of a Pulmonique Consumption.

THe passage to this abtuse (*hidden*) speculation is like a Labyrinth (*maze*) divided into several stops, turnings or windings, where at each division we must halt, to advise what way lyes most direct whither we are design'd; for the truth of causes steps so lightly through mens imaginations, that they must use great subtilty to track its veltiges (*footsteps,*) which we find now adayes so obliterated (*blotted out*) with their course searches, that it seems almost barricado'd from any intellectual approach. In pursuit of this precept wee'l advert you of several stops or windings, being necessary positions, whose light will lead you to that so obscure cause of a Consumption of the Lungs.

Thesi-

Thesis 1.

Symptoms impressed by corrosion point at corrosive bodies for their causes. In Pulmonique Consumptions the preternatural concomitants (*attendants*) viz. an universal heat of the body, an Heetick Feaver, a torminous diarrhé, (*gripping looseness*) acie (*sharp*) and hot distillations, &c. have all a stamp of a Corrosive (*gnawing*) quality, and consequently are introduced by a corrosive humour.

Thesis 2.

There are but two sorts of corrosive humours engendred within the body of man, namely, Choler and Melancholy; And between these the impute of a Consumptive cause will lye. Touching Fleam, and that they singe for pure blood; neither can be imagined participant of acrimony, but rather demulcers, and qualifiers of it. Which of the two abovementioned corrosives is the chief actor here, the following positions will resolve you.

Thesis

Thesis 3.

Choler is the lightest, and most inflammable part of the blood. Whence namely from its inflammability its resembled to, and called a *Sulphur*. This position informs us of a vulgar errour, terming the gall bitter, as their proverb more peremptorily implies, *it's as bitter as Gall*; whereas in effect, there's nothing gustable, sweeter; for what is most inflammable must be most unctuous, fat and oily, nothing being apter to take flame than Oyl, Fat, Butter, and other unctuous bodies; and what is most oily and unctuous must needs partake of a sweet savour, namely, of a fat sweetness, which Physicians term *Pingue dulce*, or a fat sweet; and of that gust is the Gall or Choler, being the flower and butter of the Blood. This appears more evident in milk, which is nothing but blood turned white, by being diluted (*water'd*) with a greater quantity of *Serum* or whey, (that is a certain watery liquor floating in the Vessels) in the Glandules (*Kernels*) of the breast; now milk being charned in a Tub vomits up it's butter, which

which is that light and inflammable part reduced to its native colour, and above termed Gall.

Thesis 4.

Choler is in it self resistant of having any kind of bitterness extracted, or produced out of it; no, not by any kind of inflammation. If any force will impress such a bitterness, as is thought to be in choler, it must be by adustion (burning) or putting it into a flame, which is lo far from admitting an Emphyreume (burning,) or conceiving any bitter ashes, that consisting of a pure oylly nature, when set in flame, it burns clear away without leaving any cinders or adust matter, to attest its latent (hidden) bitterness; as doth more plainly appear in Butter, Tallow, or Oyl, burning away in a Lamp, without leaving any thing bitter behind them.

Thesis 5.

What amaritude (bitterness) or acrimony (sharpness) is apprehended in Choler, it acquires from a commixture of Melancholy, or extern malign bodies imported with the air.

This

Thesis is a necessary consequence of the next preceding; for if gall cannot be rendred acrimonious (*sharp*) or bitter of it self, nor by inflammation; than necessarily whatever acrimony or amaritude at any time redounds in it, must be derived from the admixture of another sharp bitter substance; which among the humours can be no other than Melancholy; Phlegm and pure blood, being reputed allayers of acrimony, and upon that account *Avicen* countermands letting blood in cholerick bodies, because he esteems the blood (which he chiefly here intends pure blood and Phlegm) a *frangum bilis*, or a bridle of the Gall, obtunding (*dulling*) its acrimony and fierceness.

Thesis 6.

Choler being set in fire, and acting upon Melancholy, or rather calcining it into small acuated (sharp pointed) minimal bodies, is by their incorporation with it self, rendred acrimonious and bitter; whence I conclude Choler accidentally bitter and acrimonious, but not in it self.

This bitterness and acrimony varies in
in-

intenseness and remifness, according to the degree of calcination of Melancholy, and proportion of Choler it is admixt to.

Thesis 7.

Choler by the premisses is evidenced of being capable only of flaming and kindling a Fever in the body; and consequently Melancholy calcined by the flames of Choler must remain the sole cause of acrimony, and corrosion, and inclusively of occasioning Ulcers both within and without the body.

Thesis 8.

The heart beating vigorously and strong, doth together with its Sulphurous flames expell the foresaid calcined melancholy to the circumference, especially if the said humour be but diluted (water'd) with the serosity (waterish liquor) of the blood. Neither is this sole vital faculty sufficient to exterminate (turn out) noxious humours to the periphery or outward parts, unless the animal faculty be concurrent with it, to supply the Fibres with Animal Spirits, which do not only render them strong to expel, but sensible of

of feeling the least sting of any offensive humour, whence they are immediately prick'd or spurred to contract themselves, and by means of that contraction to expell. If on the contrary the heart beats weak, and the animal faculty be found faintish, the foresaid acrimonious humour remains within and causes internal erosions.

Moreover, notwithstanding the strength of both faculties, the humours expelled to the circumference, are apt now and then to regurgitate (*flow back,*) by reason of obstructions in the capillar (*very small like hairs*) veins, terminating in the extremities.

Hitherto we have discoursed of the same causes, how they happen to engender several Diseases, though in the same bodies, but at different times.

That which falls next in consideration, is an answer to the fourth Query of the Chapter preceding, viz. *Why the same corrosive humour should sometimes prove Anarrhopous (flowing upwards,) and generate Diseases in the upper parts; and otherwhiles Catarrhopous (flowing downwards,) impressing maladies upon the lower.*

The

The occasion of the various diversion of the foresaid humour is situate partly in the disposition of the part *Mandant*; the strength and weakness of the vital and animal faculty; the parts *transmitting*, or giving passage; the disposition of the part *recipient* (*receiving*;) and the qualification of the humour *transmitted*.

The part *Mandant* (*sending or expelling*) is here chiefly intended for the place, where this acrimonious humour is generated, and harth or spring, whence it sourceth and erupts.

The place is, where the acrimonious (*nourishing*) humours are primarily (*first*) concocted, or receive the form of humours, and where they are afterwards further wrought, purified and clarified. This assertion probably will accuse many parts more, than what ordinarily Physicians have their eye upon.

The Stomach is a part that primarily digests, and converts Victuals transmitted thither, into a whitish or cineritious (*like ashes*) humour, called the *Chyle*, which if it be not exactly dissolved into an even thorough

thorough melted juice, must necessarily abound with thick and gross admixtures. Now, it's a current saying among us, that the fault of the first concoction or digesture is not amended in the second, (*vitium prima coctionis non corrigitur in secunda;*) wherefore the chyle being transmitted crude and gross into the Vessels, and arriving in the Spleen and Liver, sticks in the capillar veins, and keeps in the heat or hot steems that should arise out of their *Parenchyma* (or fleshy substance) to ferment attenuate, and defæcate (*clarify*) the blood.¹⁰ The heat of those entrails being thus inclosed and pent up, redoubles, and gradually after it hath extremely dried and scorched, burns and calcines them into a kind of fixt Salt, which according to the nature of the Victuals, (whence they received their constitution) and the intensiõ of heat, proves a *Nitrous*, *Vitriolat*, or *Armoniack* Salt. The Spleen in this case is found to contain a Mine more frequently producing an *Armoniack*, and *Vitriolat* Salt, with a small admixture of a coagulated *Sulphur*.

The Liver is the more fertile parturient of

K

Nitrous,

Nitrons, and sometimes of a *Vitriolat* and *Armoniack tartar*, but with so copious a commixture of coagulated (*thickned*) choler or *Sulphur*, that it ought rather to be named a *Cinnabrin* or *Æruginous Sulphur*, from the greater proportion of *Sulphur* to a far smaller of Salt. The heart we conceive to be the sole mine of *Arsenical Sulphur*, whose pernicious steams insulting upon the Vital Spirits, produce malign and spotted Feavers.

The Stomach is likewise oft stuff'd between its tunicks (*coats*;) and in the smaller branches of Vessels, that are inserted into its body, with the dregs of obstructive crude chyle, whereout such Salts and Sulphurs are calcined and extracted, as in acrimony and corrosion prove no wise inferiour to those engendred in the Spleen or Liver, since produced with so intense a heat as is required for the first solution of the hardest food; and probably a stronger heat, being raised to a higher pitch by obstructions, and the ebullition of some of those acrimonious bodies already engendred.

That the Stomach is so common a spring of Consumptive sublimations and distillations,

tions, needs no other proof, than the sense of the Patient, attesting a great clog and oppression at his Stomach, oft crying out, if that were removed, he should be well; besides his nauseousness, vomiting, and difficulty of digesture, he finds his gullet all along very sore, rough, and stuffed with humours, subliming upwards, which sometimes may not reach so high as his brain, but are imbibed by the tonsils and other Glanduls about the Throat, wherein like manner aforesaid, they are dissolved into an oyl, and so distill between the Membranes of the *Aspera Arteria* into the Lungs. To this the remedies (*argumentum à juvantibus*) add an unquestionable verdict; Vomitives being twice or thrice exhibited in the beginning or augment, do oft eradicate the mineral cause of a Consumption. Likewise *Lobacks*, and Syrups that are so usually prescribed, do immediately seem to abate and demulce the hoarseness and violence of a Cough, by mollifying the ruggedness of the intern tunick of the Gullet, and thickning or rendring the matter of the Cough, that ascends upwards between the tunicks of the foresaid *Oesophagus*, more glib

or slippery. So that we must not imagine, that Syrups or other expectoratives do advantage in Coughs, by slipping down between the *Epiglottis*; for as I instanced before, that must necessarily occasion a greater Cough, and difficulty of respiration. Neither is't probable they circulate about to the heart and *Vena arteriosa*, to arrive to the Lungs; for before that time their sweetness whereby they are supposed to lenifye a Cough, and other vertues, would be obtused and altered into other qualities; or if we should admit that supposal, they could not be thought to auxiliate the Cough in so short a space as they do.

Having now given you a divertisement in declaring the parts *Mandant*, we are to proceed in illustrating, whence the said salin and sulphurous productions receive their direction or first motion, that renders them *Anarrhopous*, not passing by to indigitate (point) at the parts *Transmittent*. Wee'l suppose the Spleen the chieffer of the two harths, or parts *Mandant*, and principally obstructed in its lower parts and Splenick branch, whence a potent heat breaking forth

forth causes the *Orgasmus* (a swelling fermentation) to boyle or tend upwards, or rather sublimes the forementioned calcined Salts through the Arteries up into the right Ventricle of the Heart, where having passed another reverberation are propelled into the Lungs through the *Vena arteriosa*.

Moreover we must likewise allow a small commixture of *Sulphur* to the Salts, which doth not only contribute a force to the calcination, but a facility to the sublimation. This fixt *Vitriolat* or sometimes *Armoniack* Salt being impelled into the pores of the Spungy flesh of the Lungs, meets there with a serosity, or waterish kind of moisture, dissolving it immediately into an *Oleum per Deliquium*, (an oily liquor) like other calcined Salts are apt to do, when they arrive to any waterish moisture, as being put in a Cellar, or placed over warm water. The salt now turned into a corrosive liquor or oyl, is rendred capable of penetrating (*piercing*) into the smallest and deepest pores of the Lungs, whose flesh it soon dilacerates (*tares*) and gnaws into an Ulcer; and not only so, but being indued with a
K 3 quality,

quality, all other calcined Salts are (as you may experience by holding Allom or Saltpeter in your mouth) of attracting and raising fleam and moisture out of the Lungs and other parts adjacent, doth continually incite the Lungs, to avoid great quantities of spittle, fleam, and other sharp stinking matter by Cough.

Lastly, the Stomach as it first sowed the Seeds of this evil, so it continues likewise to foment them, and ast the part of another chief *Mandant*; and in some it's found to be sole and principal; which as I expressed before, being stuffed in its tunicks, obstructed in the inserted Vessels, and clogged round about with a weight of acrimonious humours, doth likewise glow with a strong heat, whereby the said salin accumulations (gatherings or heaps) are sublimed, according to the length and direction of the intern and extern membranes of the *Oesophagus* (or gullet) to the brain, by whose waterish moisture it's likewise dissolved into an *oleum per Deliquium*, (or liquor like oyl,) which through its attracting and raising of liquor, doth overwhelm the brain with fleam and moisture,

moisture, whence because of its weight and pricking, it's continually præcipated into the Lungs, viz. according to the direction and longitude of the membranes, down into the *aspera arteria* (wind-pipe,) that is between its membranes, not through the *epiglottis* (the grisly cover of the wind-pipe,) for that would immediately set the patient a Coughing. Thus a ferin Catarrh happens, which through its corrosive (*gnawing*) quality oft Ulcerates the Lungs; especially if seconded by those Salin Sublimations from the Spleen.

Neither is the Liver alwayes excusable, now and then transmitting a *cinabrin Sulphur*, through the *Vena cava* to the Brain, or Heart, and thence to the Lungs, being likewise generated by a reduplicated heat, occasioned through the obstructions of its Capillars (small veins like hairs,) and branches that tend to the Gall Bladder. So that hereby the Spleen more frequently and principally, next the Stomach, then the Liver, do demonstratively appear to the parts *Mandant*; the Brain, Heart, *Thymus*, Glandles of the Gullet, and Tonsils the

parts transmitting, or only giving passage to the humours forced up thither from other parts.

Here you may take notice of a grand error among Practitioners, opinionating the Brain the chief part *Mandant*, when distempered with a cold humorous intemperament, and distilling into the Lungs: and of this sinister sentiment are they so confidently possessed, that they bend all their precepts and devises to dry up this fountain of Rheum, to which purpose *Crato's* Amber Pils, *Fonseca's* Decoction of Sanders, *Erastus* his Dyet Drink of *Guaiacum* and *Salsa*, absorbing Emplasters to be applied to the head, Fontanels (*Issues*,) Ventoses (*Cupping-glasses*,) Vesicatories (*Emplasters to draw Blisters*,) and Phlebotomy (*opening a Vein*) are all summoned in as *Herculean* auxiliaries (*helps*,) to dry the Brain, but rather the purie.

Another opinion they are very fond of, is, that the internal part of the *Aspera arteria* (wind-pipe) is the part transmittent, an absurdity every drop that goes down the wrong way will confute. What other ridiculous

culous tenents they foment touching Catarrhs, were a shame to recite to such as know better things.

How the Vital and Animal faculties prove accidental occasions of this evil, through their faintness, whereby they are incapacitated of propelling those noxious (*offensive*) sublimates downwards, is apodictically expressed in the beginning of the eight *Thesis*, (position) and therefore wee'l supersede the needless pains of a repetition, only wee'l add the positive concurrence of the Animal and Vital Spirits in directing and derivating (*drawing*) the foresaid sublimates to the heart and brain; namely, encountring with each annoying and pernicious effumations (*smoaks*,) are compelled to a retreat to their Spring head, whither they do likewise conduct those Salin steems along with them. The *Recipient* part is the Lungs, who are partly passive in being forced to receive, and partly active in attracting such corrosive Salts. Their situation and connexion obliges them to receive the precipitates from the Brain, Heart, and Stomach; their acts of expiration (*breathing out*)

out) attract potently from the Veins, Arteries, and other parts, as appears in those fuliginous (*sooty*) smoaks, and putrid steems they expire. What doth further dispose them to a necessity of receiving those salts, and other malign humours, a repeated Survey of Chap. 22. will abundantly satisfy you.

The qualification requisite in the humour transmitted (*viz.* the distilled liquor) may easily be deduced from the premises; namely, a degree of acrimony wrought into a tartarous humour by calcination, reaching at least to the ascent of a Vitriolat, if not an Armoniack Salt.

By the way take this for none of the least important remarques, that this liquor, that's produced out of the solution of a Vitriolat Salt sublimed to the Brain, if accidentally it should penetrate into the concave of the Nerves, (as it would easily do, since consisting of a sharp salin thin insinuating substance, were it not diverted by being precipitated into distillations,) it ordinarily causes Convulsions and Epilepsies (*the Falling Sicknes.*)

The

The Second, Third, and Fifth Problems being all resolved in the contents of the solution of this fourth, wee'l step over to the sixth; *Whether a Pulmonique Consumption never happeneth but upon spitting or coughing up blood?* Galen and his Contemporaries did commonly observe Pulmonique Consumptions to follow a spitting of blood, whence many of his Sectators do still persist in the same tenent, not considering, that what was usual in *Galen's* time may be less common now; for Pulmonique Consumptions do as frequently appear among us here, that are molested only with an acrimonious moist kind of Cough, as those, that have fallen into that evil upon spitting of blood, happening upon a rupture, or corrosion of a vein in the Lungs.

Besides my own sentiment, I'll insert the observations of *Argenterius* and *Fernelius*; The former in his *Comment.* 3. in *Art. Medic. Gal.* gives a relation of four women, that dyed all of exquisite Ulcerous Pulmonique Consumptions, none whereof coughed up blood. And *Fernelius* writes thus: *Some upon the spitting only of a liquid and*
yellowish

yellowish humour, being taken with a small Feaver, have begun to consume, and a long time after did spit a little blood mix'd with matter; but I have likewise observed a many that dyed Consumptive, in whom there was not not the least appearance of blood throughout their whole sickness.

Moreover, observe there is an Ulcerous disposition of the Lungs, and an Ulcer of the Lungs; And both these may be appositely termed causes of a Pulmonique Consumption, or Consumption of the Lungs. By an Ulcerous disposition of the Lungs, I intend a perfusion of acrimonious salin liquors (such as I instanced before) throughout the body of the Lungs, insensibly drying, gnawing, and absorbing their flesh, and likewise insensibly dissipating it into vapours and exhalations through the pores of the *Parenchyma*, and ambient Membrane; which latter though *Galen* denies to be pervious with a number of small holes, is found to be so by *Aristotle's* and others experience.

Thus the Lungs of many deceased Consumptives have been discovered quite consumed, nothing remaining but the ambient

(cir.

(cirrounding) Membrane (skin,) and a number of withered veins and filaments (threads,) without the precedence of spitting of blood or matter.

Moreover as I observed in Chap. 23. a Consumption of the Lungs may also arrive upon a scirrosity, hard Apostems, (as *Atheroms*, *Steatomas*, &c.) putrefaction of humours within its pores, and a crude tubercle, or drying scorching fuliginous steems continually fuming from the heart, without the least appearance of expectorated blood. In this particular I remember one of our elderly Oxford Physicians proved disappointed of his Prognosticks, or rather Diagnosticks. A Scholar applying himself to him for information, whether he were in a Consumption, was answered with a question, whether he spitted blood? whereat the Scholar replied negatively; than said he, 'tis but a Ptisick Cough, and I'll warrant you from a Consumption, though three months after he left a *Skeleton* behind him, to witness what he dyed of.

The Seventh, Eighth, and Ninth Query you'll find solved by what is declared already.

The

The Tenth is, *Whether an Hectick Fever be a cause of a Consumption, or a symptom of the cause* (Symptoma causæ) of a Consumption, or a *Symptom of the Consumption it self*, (symptoma symptomatis?) Certainly it's a symptom of the cause, and a fellow symptom with the Consumption of the intire body.

The Eleventh demand is, *Whether a Pulmonique Consumption may not happen without the concomitance of an Hectick Fever?* This I may safely conclude, there is many a Pulmonique Consumption without the evident signs of an Hectick Fever, *viz.* a sharp equall heat over the whole body, a glowing of the extremities an hour or two after meat, a quick low pulse, &c. without which I can attest, I have found several Consumptives, though for what I knew, there might very probably have been a latent (*hidden*) Hectick. However for the most part there is a sensible Hectick attending Consumptives. But out of this discourse there may be a very important question started, *Whether that Hectick Fever be a Morbus in esse* (a Disease already generated,) or

or a *Morbus in fieri* (a Disease in engendering? If we suppose it a *Morbus in esse*, than though the Ulcer were dried up and cured, the Hectick would remain, as being a Fire kindled out of the *Innate heat* and *Radical moisture* into an actual flame, and depending upon no fewel but its self, which would continue burning until the *radical* moisture were burn'd away. On the other hand, if we consider it as a *Morbus in fieri*, than it must have its dependance upon purulent steems dispersed from the heart together with the blood to the parts, where arriving they cause a kind of heat and glowing in the substantial principles, whereby they are set in fire, until the purulent acrimonious steems are dissipated. The symptoms make this appear very probable, viz. a glowing heat being a new fermentation two hours after victuals, excited through the appelling purulent corrosive steems, transported thither with the blood. 2. The Pulses confirm the same inference, changing quick, hot, and acre (*biting to the touch*) at the advent (*coming*) of the foresaid steems; and after a while when they are consumed

and

and expelled by transpiration, they return to a more moderate motion, until the next flood of fermenting matter. 3. Were this assertion not admitted, that the foresaid Pulmonick Heetick is a *Morbus in fieri*, than necessarily an Heetick once kindled would impell the patient into a Marcour, though the Ulcer in the Lungs were cicatrized; the contrary whereof hath been discovered in several; so that you may rest certain, that the Ulcer being cured, the *Heetick* vanishes with it. Hence you may extract, what I intend by an *Heetick Fever*, namely the *Innate heat* kindled into a destructive fire, violently absorbing the oyle Radical moisture, through the appulse of salin steems, which through their contrariety to the Balsamick mixture excite a fervent fermentation in this latter, like oyl of Vitriol, powred upon oyl of tartar, or water upon lime.

Lastly, wee'l conclude Ulcers that succeed the bursting of a Vein in the Lungs, and some others induced by other causes, to depend for a considerable time, before they can attain to that height of exciting an Heetick Fever; for we cannot suppose the

Heart

Heart to consist of so small a force, as not to be able to resist those purulent fumes for a while, and divert them from the other parts, into whose Penetrails (*depth*) to insinuate, some proportion of time must be allowed.

The Twelfth and last Interrogatory is, *Whether there be any other sort of true, perfect, exquisite, or proper* (for those terms are reciprocally used by Authors) *Consumptions*, besides a Pulmonique Consumption? This Query implies rather a controverſie about words, than the thing it self; for if they resolve to term no other an exquisite or proper Consumption, but a Consumption of the Lungs, (words being to be understood, *ex intentione imponentis*, from the intention of him that imposes the word,) then the case needs no debate; but if the words are to be taken (*ex apprehensione intelligentis*) from the apprehension of those that understand, or whom they are spoken to, then the register of Consumptions will be much enlarged. Now so it is, that the common intendment states a proper Consumption, a dissolution or corruption of the Balsamick

principles; and consequently if differencing perfect Consumptions by the variety of their causes, and seats of those said causes, we must infer many more, as an *Hypochondriack*, *Amorous*, *Ulcerous*, *Cancerous*, *Renal*, *Dorsal*, and many other sorts of Consumptions before commented upon.

If probably I have not proposed resolves to these Queries, that are enough seasoned for every Readers palat, I must beg his excuse upon pretence, it's but the first rough draft, which upon a second attempt may be rendred better polish't: However such as they be, they'l prove a more luminous and soveraign Directory for the Conservative, Preservative, and Curative part of a Consumption, than any hitherto offer'd to view.

CH A P. XXVII.

*Of some less frequent and rarer causes
of a Pulmonique and other sorts of
Consumptions.*

TO decline confusion of causes we have reserved these, being of a more rare emergency, for a particular remarque. This distinction of Consumptions is universally observed, that some are moist, others dry. A moist Consumption receives its nomenclature (*name*) from a moist sputation (*spitting*) or expectoration that attends it; a dry one is known by its dry Cough: This latter, besides the ordinary præcited causes, is sometimes occasioned by various accidents of the Heart, as Wounds, Ulcers, Bones, Stones, and Worms, that are bred in it, and particularly by a *Marcour*, or a *Hectick* of the Heart, which together with the Lungs, as *Melangthon* witnesses (*lib. 1. de Anima*) were found to be as dry as a

Baked Pear, in the expired body of *Casimir* Marquês of *Brandenburgh*. Thus likewise *Telesius* reports the heart (and consequently the Lungs) of a noble *Roman* dried away by an immoderate heat, to nothing but the skin. *Fernelius* in his *Pathol. lib. 5. cap. 12.* tells us of one that dyed Consumptive, whose heart was afterwards discovered to be corroded into three large Ulcers, the steems of whose matter must needs have infected the Lungs. *Banhinus* among his observations registers this following; that he dissected a Corps, wherein he found the Lungs consumed; the capacity of the breast to be full of putrid and concreas'd blood, the *Pericardium* (a skin wherein the heart lyes inclosed as in a bag) to contain above a quart of white matter (*pus*,) and the heart extremely extenuated and consumed about the surface. The symptoms that molested the party, were a Cough, a pain in his Breast, difficulty of respiration, and an Hectick Fever. The *Pericardium* is likewise summon'd by *Petr. Salius de cur. Morb. c. 7.* for an apparent cause of a *Tabs* or *Marcor*, if anywise affected,

as suppose inflamed, or pustulated. This may seem strange, that an ignoble part should bring the whole body in danger; but then considering its near situation to the heart, the cause is obvious enough, whence to derive its Consumptive symptoms.

Some might rather imagine, that the drying up of the waterish humours contained in the *Pericardium*, (supposed by most modern Anatomists to be destined for to moisten and cool the heart) may now and then impell a man into a Consumption, for want of which water, the heart dries away and shrinks, whereunto the other parts are obliged to sympathize. But in my opinion it's questionable, whether any such waterish liquor be floating in the *Pericardium*, whilst a man is yet living; for in Beasts, as Dogs or Cats, whose breast hath been pierced alive, to discover, whether the said Membrane the heart is wrapt up in, be moistned with that kind of serosity, no such thing was deprehended, in whom notwithstanding there appeared the same necessity for a cooler, as in men, whose languishing heart probably whilst a dying, may seem faintly

to sweat such kind of moist drops into its bag. 2. There have been some, that were born destitute of a *Pericardium*, witness *Columbus lib. 15. Anat.* where he recites the Anatomy of a Scholar at *Rome*, whom he found wanting of a *Pericardium*; so *Galen lib. 7. cap. 13. Administ. Anat.* doth likewise instance a Boy, whose heart lay visible, because the breast bone was part cut out, and the *Pericardium* partly putrefied.

A dry Consumption may likewise chance upon a *Vomica* or a tumor of humours turn'd into matter and inclosed in a bag, (whereby Authors would have it differenced from an *Apostem*) in the Lungs, which before it breaks causes a stertour (or noise in the Throat) in breathing, and a very troublesome *Althma*.

A Pulmonique Consumption doth sometimes happen upon a *Varix*, or vein swelled in the Lungs, which in length of time doth burst, whence an effusion of blood, and soon after a congestion of purulent matter.

Hippocrates in coac. præd. makes mention of a kind of suppuration, that survenes
Lethargies,

Lethargies, which doth commonly terminate into a Consumption. *viz. quicumque vero servantur ex Lethargicis ut plurimum suppurati fiunt* : those that recover of a Lethargy, for the most part become suppurated. But *lib. 1. de Morb.* he relates five kinds of Pectoral suppurations more, that tend to the same period, unless according to 15. *Aphor. lib. 5.* they expectorate the matter in 40. dayes. *viz.* First, there is a suppuration of fleam distilling from the head into the hallow of the breast. The second follows a Pleurisie not expectorated. The third happens upon the bursting of a vein in the breast. The fourth upon a Phlegmatique Pleurisie. The fifth succeeds a *varix* in the breast bursted, or sweating out (*per Diapedesin*) blood.

But those that are curious to be further satisfied touching the manner of Pectoral or Pulmonique suppurations, let them peruse *Hipp. lib. 1. de Morb.* where he doth most incomparably illustrate that subject. Here may be questioned, *Whether Phleam according to Hippocrates his dictate is suppurable, or disposed to be converted into*

matter ? Pure Phleam certainly is not, but being mixed with other humours is experienced to be suppurable.

Hippocrates lib. de Glandul. describes a Sciaticque Consumption (*Tabes coxendica*;) *Alius morbus oritur ex defluxione capitis per venas in Spinalem Medullam, inde autem in Sacrum os impetum facit, & in coxendicum acetabula, sive juncturas deponit, & si tabem fecerit homo marcescit; atque hoc modo, contabescit & vivere non expetit. i. e.* Another Disease takes its beginning from a defluxion of the head through the Veins into the Marrow of the Back; thence forceth to the *os sacrum*, and expels (to wit the distilled humour) into the Hip joynts.

The Lungs do sometimes though very rarely grow fast to the *Pleura* (the skin that lines the breast within,) whence such as are detained with that accident are *Lung-grown*: The symptoms attending, are a heavy pain in the breast, a difficulty of respiration (*breathing*,) faintness, &c. which continuing do advance their subjects to a Consumption. This sort of Consumption might be annumerated to an *Asthma-tick*

rick Consumption, as *Mercatus* and others are pleased to term it, since the symptoms appear not different from those in an *Asthma*, saving there is only a Cough wanting to make up the train. The cause of this Lung-growth is imputed to a superficial sanious or ichorous exulceration, whose matter being somewhat glutinous, cleaves to the foresaid *Pleura*, and dries up to it, whereby it's fastned. The truth hereof is evidenced in the dissected bodies of those, that were Lung-grown, whose Lungs are ever found ichorous and mattery near the place of adhesion, witness the dissected bodies of *Ferdinand* the Emperour, and *Francis* the French King, whose Lungs, according to the Testimonies of *Gesner*, and *Holtzach*, were not only apprehended fastned to the sides of the breast, but in a great part putrefied and sanious. But whether those *filaments* (threads,) that serve in lieu of ligaments to tye the Lungs to the *Pleura*, being shortned by a strain, or imbibition of humours, may not produce a Consumption, seems not improbable; an *Asthma* it's certain they do, and consequently may attract humours

humours to the Lungs, and prove an accidental cause of overheating and overdrying the heart, for not expiring the fuliginous steams, that issue thence, and not inspiring fresh air sufficient to cool and moisten it. on the other hand, these said filaments being overmuch relaxed, or broken, do induce that accident which may be properly stiled the Rising of the Lights. Some other infrequent (*rare*) Consumptions may happen, but such as scarce appear among ten thousand Consumptives, and therefore shall forbear their insertion, committing their narrow search to Physicians their proper industry.



CHAR.

CHAP. XXVIII.

*Of the Procatartick or external causes
of Pulmonique Consumptions.*

THose Procatarticks that required a larger comment, as love, grief, &c. we have discoursed of in particular Chapt. others that are limited in a narrower extent of speculation, and particularly such, as promote *English* Bodies beyond those of other Nations into Consumptions, we intend to treat of here.

To begin with these latter, it's not improbable the causes must be inherent in those *non naturals*, whose quality, and our use of them differing from other Nations, transport our bodies beyond theirs into extenuations and Marcours.

1. We differ extremely from all others in our dyet. *Flemmings* and *Germans* buy flesh meat by the pound, and eat it by ounces; we buy meat by whole joynts, and eat it by pounds.

2. They

2. They usually boyl and roast their meat, until it falls almost off from the bones, but we love it half raw, with the blood trickling down from it, delicately terming it the Gravy, which in truth looks more like an ichorous or raw bloody matter. 3. Flesh once a week is a variety to their great ones, once a month a delicacy to their Burgers (*Citizens*'), and once a year a feast to the rabble, and that at their *Kermisses* or Fairs only. But their thriving dyet the hogs has taught 'em, *viz.* Cabbage, Turnips, Salates, Butter-milk, Whey, &c. Which renders them alike not only in fatness, but in manner of humour, witness their Brawny Necks, Fat Trype Guts, and grunting hoggish deportments. But here on the other hand great and small, rabble and all, must have their Bellies stuffed with flesh meat every day, and on Sundayes cramb their guts up to the crop with pudding.

4. Neither is the difference only in the eating part, but drinking, they overwhelm their panch daily with a kind of flat *Scarrier*, or Rotgut; we with a bitter dreggish small liquor, that savours of little else

else than hops and muddy water. The wine they so much debauch themselves with, is a kind of crude dull stum'd *Bordeaux*; we with *Canary*. Thus we have parallel'd the dyets of two Nations, in order to a further examination of their different effects, rendering those of a squabbish lardy habit of body; us of a thinner though more fleshy appearance, and some who by their stronger natures, exercise, or labour, are equally matcht to digest and subdue that mass of flesh they daily devour, acquire a double strength to what those Hermits receive from their Herbage.

But since we experience that sort of feeding, doth scarce improve our carcasses beyond a lean habit, and the contrary dyet to stuff the hides of our Neighbours with a large proportion of Grease and Tallow, gives us argument, to impute to it a great part of the occasion, that inclines us so much to Consumptions. Wee'l insist a little further upon the matter; first, touching our so greedy devouring of flesh, especially Beef; and Mutton, whereof there is a greater quantity consumed in *England*, than in all *Spain*,

Spain, France, Holland, Zealand, and Flanders, as I can demonstratively make appear to you by this sole instance : you'll grant there are more gloves worn here, then in all *Holland, Zealand, and Flanders* besides, for from the highest to the lowest they usually go with their hands in their Pockets in the Summer, and in the Winter hold 'em to their Noses to blow 'em warm. Next, we wear out more Shooes here by two thirds than all *France*, where it's universally known, the paylsantry goes barefoot, and the middle sort throughout all that Kingdome makes use of Wooden Clogs. Now this considered, that notwithstanding the great number of gloves and shooes worn out here, besides millions of pairs that are transported hence to the *Barbado's, Virginia*, and many other Plantations, we abound so much with Hides, Gloves, Sheeps and Neats Leather, that we furnish the better part of all Christendom with them; which is a certain sign there must be an incredible number of Sheep and Oxen killed, whose flesh since we make no forreign Merchandize of, (saving only of their Skins and Hides,)

Hides,) must necessarily be all consumed among us. But to declare to you the great mischiefs (which is my chief business) this flesh greediness heaps upon us: a Plethory (fulness of blood) both *ad vasa* and *vires*, is the first and immediate effect; the next, a *Plethora ad vasa* (an over fulness of the Veins and Arteries with blood) doth easily upon a small commotion or heat of body, fall, or other accidents, burst a Vein in the Lungs, whereupon commonly follows an Ulcer, and soon after a Pulmonique Consumption.

Moreover, note that a Plethory produced by immoderate eating of flesh is more impetuous and turgent, and therefore so much disposed to burst a Vein; whereas any other Plethory engendred of Fish, Milk, or Herbs, being less turgent, and diluted with watrish humours seldom swells to that height.

The *Plethora ad vires* (a fulness of blood, that oppresses the strength) is the evident cause, that renders us universally lean, by suppressing our spirits and hebetating (*dulling*) their vigour, whereby they are not only incapacitated of digesting the

the alimonious humours into flesh, but of attracting blood to the parts to nourish them; which defect reduces the body to a leanness, and if continued to a Consumption.

Lastly, know, that flesh meat being so nutritive, and likewise hard of digesture, doth abound with the most and worst dregs of any other kind of meat, especially if not totally digested, as seldome it is by those that glut down such immeasurable proportions of flesh. These dregs immediately perfuse the blood with melancholy, cause obstructions of the Spleen and Liver, and stick in the capillar insertions of the Stomach, being soon incinerated and calcined into such Salts as we premitted in the preceding Chapter: which after a short inter-lapse of time produce Coughs, Ptificks, and at last a Pulmonique Consumption.

For a further proof hereof wee'l add a distate or two of *Hippocrates*. lib. de veter. Med. he saith, that Meat eaten in greater quantity than what is convenient, tabefyes (consumes) the body. And lib. de loc. in homine; he speaks thus, If the body conquers

the meat it eats , it flourishes ; but if it be overcome, and yeilds, the body grows lean.

Now let's pass to the other part of your Dyer, that so much admired Mistress of your fond Palats, *Canary*, to whose debauchery a far greater number of Murders may be imputed, than to the fury of the Sword. What malignant Feavers, Dysenteries, pernicious Consumptions, doth it impell *English* bodies into ? Sack drinkers that sometimes have over balasted their panch with that liquor, do by their beastly return of it present their Spectators with a view , what a most filthy corrosive greenish oyl its converted into , by the preternatural heat of their Stomach, which in length of time being congested in some considerable quantity, and floating in a violent stream through the Vessels, is the cause of so many malign Feavers , as generally reign here towards the latter end of the Summer. This is the account of its acute (*quick and violent*) effects ; it's Chronical (*of a longer protraction*) ones are , a vehement drying and inflammation of the bowels and humours, whereby great and obstinate obstructions

M

are

are engendred, by drying away and absorbing the subtiler and more waterish part of the humours, and leaving the grosser behind, which soon turns to an adust melancholy, the further effects whereof have been sufficiently declared already.

Neither are the meaner sort of people destitute of their *Ambrosia*, who must needs every day after Sunset bestow three pence out of their groat, in Strong Beer, a liquor that attributes the better half of its ill qualities to the Hops, being an inland drugg, consisting of an acrimonious fiery nature, setting the blood upon the least *Cacochymy* (*vitious humours*) into an *Orgasms* (a violent working,) by an ill *ferment* it yeilds to the Stomach, Liver, and Spleen, which doth likewise render the humours fiery, adust, and melancholique. Small Beer, though it partakes less of the Hops, yet according to their proportion, corresponds in offensive and insalubrious (*unwholsome*) qualities; whence we may observe, that Patients in Feavers and many other distempers, receive a sensible prejudice from that rot-gut, though the quantity of Hops

Hops be less; by the foresaid *Orgasmus* it excites. By this you may judge, since small Beer at the best proves so unwholsome a drink, what it doth at worst, perhaps being brewed with a thick muddy and clayish water, which the Brewers cover the rather, because of adding a body or substance to the drink, which the dead remainder and small quantity of Malt can in no wise contribute to it: now to give a strong tast to this dreggish liquor, they sling in an incredible deal of Broom, or Hops, whereby small beer is rendred equal in mischief to strong.

The third Endemick cause, whence we derive our extenuating diseases, is the Air, which as I have expressed to you before in Chapt. o. obtains a more particular and immediate power from its continual commerce with our Lungs and Vital spirits, of committing violence upon them and the Vitals. There is none, who hath traversed the least tract of ground beyond his native Soil, but can attest the strange alterations the Air produces upon bodies, especially if diseased: The Air o'th *Alps* subjects

the Inhabitants there to distillations to their throat, which congealed do in a short space swell into a huge mole; the *Indian* Air disposes Northern bodies to Dysenteries; the *Spanish* Air engenders the Kings evil; that of *Padua* a blindness, where I remember I took notice of several blind folks, but whether the Air of that place had produced that accident in them, or whether they came from other places thither to be cured by stroaking their eye-lids over Saint *Antonio di Padua's* Tomb, by which means great numbers (as they told me) have been reduced to their perfect sights, I inquired not. The Air at *Rome* is likewise very pernicious, especially all the Summer, at which time, as I was informed there, no person will hazard to travel towards *Naples*; for fear of incurring that dangerous phrensie and burning Feaver, which the change of Air unavoidably brings upon them, especially upon those that return from *Naples* to *Rome*, among whom scarce one in a hundred escapes, though they use the extremest remedies, as actual cauteries and scarifications for their recovery. What calamitous effects

effects the Air of this City wrought upon us the last year, you may read in my *Discourse of the Plague*. In fine, there's no cause of questioning, but that the Air doth evidently concur to the production of several Diseases, and particularly of this *English* Endemic; but through what means or disposition, it's that I am about, to illustrate to you. The situation of this Island is such, as disposes it to a continual cloudiness, which in the Summer renders the Air cooler, and in the Winter warmer. The matter whereout those perennal clouds are raised, is the Sea that cirrounds us, which clouds so attracted, the westerly winds, blowing three fourths of the year, do continually blow upon us; in lieu whereof, if eastern winds did perflate our clime more frequently, would not only blow away those misty clouds, but exceedingly clarify and refresh our Air. These clouds, as they are raised out of the Sea, so they still partake of the salin (*saltish*) bodies, they drew up with them thence, which descending upon us by degrees, and being perfused through the Air, do through their salin acrimony

mony corrode our weak Lungs, and with their thick foggy substance obstruct the *Bronchia Pulmonum*, or Lung-pipes. This Pulmonique indisposition of the Air, is very much heightned in great Cities, especially where a great quantity of Sea-coal is burned, as here in *London*, where the number of Brew-houses, Cooks, and Smiths Shops, besides all other Private houses, Brick and Lime Kills about the City, make a smoak, that at a distance *London* appears in a morning as if it were drowned in a black cloud, and all the day after smothered with a smoaky fog, the consequence whereof proves very offensive to the Lungs in two respects. 1. By means of those Sulphurous coal smoaks the Lungs are as it were stifled and extremely oppressed, whereby they are forced to inspire and expire the Air with difficulty, in comparison to the facility of inspiring and expiring the Air in the Country, as people immediately perceive upon their change of Air; which difficulty, oppression, and stopping must needs at length waste the Lungs, and weaken them in their function. 2. Those fuliginous smoaks part

ly consisting of salin corrosive steems, seem to partake of the nature of *Salt armoniack*, whereby they gnaw and in time Ulcerate the tender substance and small veins of the Lungs. That coal smoak is of so corrosive a quality is easily experienced by those, that are beset with smoak in a room, whose eyes it bites and gnaws that it forceth 'em to water, and by pricking their Throat and Lungs puts them into a dry Cough. These salin corrosive steems are very much intended by the addition of those, that exhale from Houses of Office, Pissing places, and other nasty stinks and fumes great Cities are ever pester'd with.

Another great cause of the frequency of Consumptions among us, and especially about the City, is a continued descent of weak Pulmonique Children from Consumptive Parents, who propagate and transfuse their Pulmonique Seminaries to their whole subsequent generation; which occasions so many hundreds to drop hence every year to the Countrey for fresh air.

Hitherto we have insisted upon those causes, that effect Consumptions Ende-

mick to this Island; there remains a citation of such others, as indifferently may produce that malady in any other Countrey. Immoderate feeding upon Powder'd Beef, Bacon, Salt Fish, Pickled Meats, Anchiovi, and debauching with Brandy, Sack, and other strong Wines and Spirits, do inflame and acuate the blood, whereby it's capacitated to corrode the tender veins of the Lungs, whereupon follows spitting and coughing up of blood. A fall, (and according to *Hippocrates* lib. 2. de Morb.) vehement exercise or labour, violent vomiting, a blow upon the breast, calling a lowd, do oftentimes occasion a vein to burst in the Lungs. Catching cold on the breast, by going cool in the morning or evening, (as many do by leaving their Doublets unbuttoned, or women by running up and down in their Smock sleeves, or lying naked with their breast in the night) doth impell the blood suddenly into the Lung-veins, whereby being overfilled, burst into an effusion of blood. Those that are naturally destitute, or have lost their *Uvula*, (palat) are likewise very incident into a rupture of a Lung vein,

vein, in admitting the cold air, without that previous alteration, the *Columella* (palat) contributed, by hindering the cold air to irrupt suddenly into the Lungs. The eating of a Sea hare is thought to corrode the Lungs by a Specifick property. *Pliny lib. 7. 2.* writes, that there is a certain people in *Aethiopia*, whose sweat precipitates any into a Consumption whom it touches.

Consumptions do frequently arrive upon a sudden suppression of the Hamorrhoids (piles,) witness *Hippocrates 6. Aph. 12.* If upon curing of Hamorrhoids that have ran long, you do'nt leave one, there is danger of a Dropsie, or Consumption; because nature was wont to evacuate its burden of vitious Melancholique and Cholerick blood out at those veins, which passage being stoppt, it's forced to regurgitate upwards to the Lungs; the like happens upon the stoppage of Womens courses, which if not suddenly look'd to, sets them undoubtedly into a Consumption, Dropsie, or some other dangerous Disease, as *Hippocrates lib. 2. de Morb.* also observes. viz. *Si virgo*
c.v

ex suppressione mensium in tabem deveniat, &c. What constitution of the year is most like to engender Consumptions, *Hip.* tells us: First, for moist Consumptions that survene distillations of sharp putrid steam, a moist and southerly Autum upon a dry and Northern Summer, is apt to produce them. 3. *Aphor.* 13. Secondly dry Consumptions generally appear upon a long continuation of hot and dry weather. 2. *Aphor.* 16. *per squalores vero tabes, &c.* The season or time of year for Consumptions is the Autum. 3. *Aphor.* *Autumno invadunt Febres, Hydropes, tabes, &c.*

CHAP. XXIX.

Of the Signs of a beginning or growing Consumption.

THe surest cure for a Pulmonique Consumption, is to prevent it in those, that are naturally inclined to that evil, or have but lately conceived the Seeds of it, and are just a budding. But because the
pre-

preventive part is frequently neglected, upon hopes of waring it out, or by changing the air, or for want of knowing the state they are in, (which to discern in the commencement is difficult even to Physicians themselves, who are not seldom mistaken in that point,) the impending danger whereof requires a mature caution, I shall delineate such natural and adventitious dispositions, as appear suspicious.

1. To descend from Phthitical Parents, or such as were Pulmonique, that is, affected with any kind of trouble in their Lungs, be it a Cough, difficulty of breathing, Asthma, or a Pulmonique Consumption, is a great argument, since it's observed that Consumptions prove so hereditary, and that sometimes in a strange manner; viz. some deriving their extenuating Diseases from their Grandfather, though their immediate Parents did not seem troubled with the least kind of distemper in their Lungs. The reason is, because those hereditary seeds remained dormant in their Parents, and never were reduced *in actum*, which never theless were transfused into their Children,

in

in whom they might be raised to growth.
2. Brothers or Sisters taking their passage through that Disease to their Graves, leave an ill *omen* to the remainder of their kin.
3. Whom nature hath shaped with a great head, long neck, narrow breast, and shoulders sticking out like wings, and a lean habit of body, seem very much inclined to a Consumption. 4. Such as are subject to thin sharp Coughs, itching of the Eyes, a tickling in their Throat, pains of their Sides, and do not thrive upon a good dyet, are prepared for a Consumption. 5. To omit letting blood at certain seasons that the body is accustomed to, or to escape bleeding at the Nose, or avoiding blood by the Hæmorrhoids if usual, or for women to be obstructed in their courses, argues danger. 6. Especially at the fall, and in persons aged from Eighteen to Thirty five years. 7. To be apt to spit blood oft, though it distills from the head, or is expressed out of the terminations of veins in the Throat, signifies a Phthysical inclination, & is dangerous; because it's a sign, the blood is sharp and thin, and may upon a small pro-

vocation vent its fury upon the Lung veins.

8. And lastly, any of the Procatarctick causes mentioned in the Chapter preceding, or the beginning of this Treatise, or any other Disease, producing a durable leanness and dryness of body, with a short, dry, or moist Cough, portends an ill consequence, as you may observe out of *Hipp. 2. Aph. 3.* in all Diseases it's better for the belly to be thick; on the contrary, when the belly is very thin, and very much consumed it's dangerous.

CHAP. XXX.

*Of Signs, Diagnostick and Prognostick,
of the several kinds of spitting of
Blood.*

SINCE spitting of blood (*haimoptysis*) doth so frequently forerun Ulcers in the Lungs, it's requisite I should tell you what kind of spitting of blood fore speaks danger of a Consumption. Wherefore
know,

know, that blood evacuated at the mouth with the spittle, may either distill from the brain, or palat, or be expressed out of the Throat, or Gullet, or forced out of the Stomach, Breast, Mediastinum, Diaphragma, Lungs, or Wind-pipe. Among these, blood forced out of the Lungs gives the worst appearance, and doth seldom vanish without leaving an Ulcer behind it.

Moreover there is a very considerable difference in respect of danger, in blood that issues out of the Lung veins, which are apt to shed their humours upon these four occasions.

1. Upon a rupture or bursting, among the *Greeks* called *σπῆξις*.

2. Upon the corrosion of a vein, that is, when it's eaten through by sharp gnawing blood, in *Greek* termed *διὰ βλάστησιν*.

3. A vein gaping or its lips being forced open by a Plethory, is apt to effuse a quantity of blood, in *Greek* called *ἀνασπασίς*.

4. When the Tunicks of the veins are grown thin, and the blood is likewise rendered subtil and piercing, it's apt to sweat through;

through, which is nominated a *Diagnosis*.

This latter is oft cured, and therefore of a more hopeful aspect; but the two former for the most part condemn all remedies. The bursting or corrosion of a Vein in the *Pleura* succeeds these former in a malicious Omen. Any of these bloody sputations being too suddenly cured, oft changes into a tragick Scene. The like happens upon external applications of restraining medicines to the breast, or in case internal restrictives be exhibited without dissolvents, to dissolve the crums of blood, that usually concrease out of the extravasated humours, which otherwise would occasion a suffocation. A bloody sputation, whether proceeding from the Lungs, or Stomach, intimates less danger in Women, whose obstructed courses were the cause of it; because these being carried down do seldom miss a cure of the former, as *Hippocrates* doth likewise aphoristically tell us; *A Woman vomiting blood, her courses breaking forth puts a stop to her vomiting*; but this is to be understood, in case a Vein gapes or is forced open by a Plethory, not if a Vein be bursted or corroded. The

The same reason holds good in men, surprized with a sanguin sputation upon a sudden cohibition of their *Hæmorrhoids*, which being recalled do frequently stent the other Symptom; but if their Hæmorrhoids have disappeared for a considerable time, than such a sputation survening upon it proves more perilous than otherwise.

Spitting of blood is more curable in Plethoricks, and young folks, than in others of a thinner habit of body, and old people, because as *Hippocrates* implyes in 2. Aph. 34. *They are less endangered in Diseases, whose Disease suits with their nature, age, and habit of body, and time, than those whose Disease is in no part agreeable.*

In summa; any kind of spitting of blood imports a very discriminous state, unless it happens as I said before upon the gaping of a Vein, or being opened, (but not bursted or corroded) by a Plethory, in which case it's a great help to nature, being over burden'd with blood; and it usually stops of it self. Thus I have known several women vomit up great quantities of blood, possibly a pint

pint or two, without any prejudice. Some I have heard of, that have coughed up a quantity not much less, no kind of detriment following upon it. A Vein burst or corroded in the Lungs, is look'd upon to be for the most part incurable (though some do escape,) because of the continual motion and Coughing of the Lungs, taring the gap wider, and hindering the conglutination and cicatrization of the vein; besides their remote distance from the Stomach, the vertues of Medicines, being quite spent before they can arrive thither. Spitting of blood being complicated with other chronical Diseases, as great obstructions of the Bowels, Asthma, &c. is rendred less capable of cure than otherwise. A *varix* or a sweld vein in the Lungs doth oft a good while after burst out into a sudden spitting of blood, the patient not dreaming of the least Disease his body should be subjected to; for the Lungs being insensible within, cannot advert him of any tumour or swelling. This accident usually happens, when a man hath had a fall, or bruise upon his breast, whereby the grosser part of the

N

blood

blood was suddenly impelled into a Vein of the Lungs, where it causes that swelling, which possibly may burst a month or six weeks after, for want of taking something at the beginning to dissolve the impelled blood.

A broken Vein conglutinated, or a corroded one cicatrized, is very apt upon a small irritation, as a cough, vomit, fall, &c. to burst again, or return to an Ulcer, because the cicatrize, or agglutination is performed by a dissolvable, or sometime friable kind of humour, that's easily colliquated, or rent asunder by the continual motion of the Lungs, and especially if rendered violent by a Cough, or other accident. Wherefore persons that have been so indisposed, ought to refrain from taking Vomits, or moving their bodies violently; & timely to remedy any kind of Cough, or other Pulmonique Diseases.

We have given you a large comment of the Prognosticks of spitting blood; the remainder of this Chapter we'll imploy in the Diagnosticks. Blood that's evacuated from the Lungs is forced up with a Cough

Acid

without

without any pain, and if a Lung-vein be burnt, generally at the first gush a great quantity is cough'd up, which afterwards comes up in smaller proportions.

The blood that's evacuated at first, appears thin, pure, and florid, with a little yellowish froth upon it; that which is afterwards evacuated, shews paler, and watered, with a few bubbles on it; at last it's expectorated mixt with fleam. That which sweats through the veins, comes up diluted (*pale and watered*) in small quantities mixt with fleam, spittle, or some of the *serum* of the blood.

If a Lung Vein be corroded, the blood at first comes up in a smaller quantity; afterwards in fuller streams. Physicians do vary much in the colour of Pulmonique blood that's evacuated, some will have it a purple, others a florid, yellow, or natural red. As to that, Lung-blood generally appears somewhat lighter than a natural red, because its conceived to be rendred more acreous by the Lungs. Nevertheless it varies according to the constitution of bodies; for in some it may be purple, in others yellow,

or red. Another dispute that's moved among Authors is, whether Lung-blood is alwayes evacuated with a Scum or froth upon it, according to *Hippoc. 5. Aph. 13. Those that spit out frothy blood with coughing, it comes from the Lungs.* For to decide this controversie; you must note, there is a fourfold substance concurring to the constitution of the Lungs.

1. The Grisly substance of the Lung-pipes.

2. The tough substance of the Ligaments, that tye the great Vessels to the Lungs, and joyn the pipes together.

3. The *Parenchyma* or flesh of the Lungs.

4. That which the small veins and arteries consist of. This considered, observe that the blood that's evacuated out of the pores of the corroded *Parenc.* of the Lungs, is ever frothy, because it's forced through a number of small holes or pores in the Lungs, whereby it's rarefied and rendred frothy. But the blood that's cast out of the greater Vessels is not alwayes thoroughly frothy, but only a top, which is caused by it's being mingled with the Air in the coughing it up; and for that

that reason blood that's vomited up, may also appear frothy, as *Hippocrates lib. de Coacis*, tells us, those that spit up (vomit up) frothy blood, and are troubled with their right side) they spit it from the Liver, and commonly dye. Thus likewise we see that blood evacuated in a *Dysentery* is frothy a top. So *Avicenna* doth witness, the blood to be frothy, that's propel'd out of a Vein of the Breast; and *Paulus* writes the blood out of the Throat to be frothy. Last of all you must distinguish between pure blood, which usually is expectorated less frothy, than that which is mixt with windy steam and melancholy, or only windiness.

This simple bloody sputation of the Lungs is differenced from that, which con-comitates a pleurisie, or a *Peripneumonia* (inflammation of the Lungs;) because these two latter are ever painful, to wit a pleurisie is attended with a stich, the other with a heavy pain of the breast, besides other Diagnostick symptoms; whereas a simple blood spitting arrives without any pain or feaver. Blood that's cast out of the throat or wind-pipe, is spit out with a
N 3 hawking

hawking, or a small cough, and that in small quantities or streaks; that out of the Gums is spit out without hawking, coughing, or vomiting; that out of the breast is expelled with a difficult cough, and shews lived and full of crumbs; but blood that distills from the head, since it may be ejected by cough, vomit, hawking, or spitting, may easily delude both Patient and Physician, unless there be a narrow inspection made, for sometimes a small vein bursting in the head will trickle down (but with a tickling in the Throat) in great streams into the wind-pipe or stomach, whence it's returned by cough, or vomit; the usual way to find out the spring of this flood, is to cause the Patient to gargle twice or thrice a sharp *Oxyerate*, which will either stop the cough, or appear with a deep tincture.

Another way for tryal is, that the Patient is to hold his mouth full of water, and blow his Nose hard, by which means if there be a vein burst in the head, some blood will come forth at the Nostrils. Moreover the Physician is to enquire into the

the Procatartick causes, whether the party be troubled with a Head-ach, or hath had a fall, or taken cold, and is enrheum'd, or the face be high colour'd.

Blood that's ejected by vomit, no doubt but comes out of the Stomach-veins, but whether it be blood that's destined for its nourishment, or whether sent from the Spleen or Liver, & effused into the Stomach through the *Splenick* branch, or *Gastrick* vein, is also nicely search'd into by Practick Authors.

If the evacuated blood be florid it's Stomach-blood, if black and in great quantity, it's Splenetick; if red and copious, it's Hepatick. Moreover, if the blood be Splenetick, signs appear of an affected Spleen; if Hepatick, of the Liver.

CHAP. XXXI.

*Of the Diagnostick signs of a confirm'd
Consumption of the Lungs.*

YOU must appeal to your memory to have read in the foregoing part of this Treatise the distinction of Proper and Improper Consumptions; this latter we have dissected into its several kinds, among which I am only to tell you, that an Improper Pulmonique Consumption is deciphered with nothing but a kind of a Pulmonique Disease, be it a Cough, *Dyspnea*, *Asthma*, &c. and a discernable wasting of the flesh, protracted to some continuance, which doth certainly menace the sudden consequence of a Proper Ulcerous Pulmonique Consumption.

As to the evidencing a confirm'd Consumption of the Lungs, the signs are these.

1. There is an old Cough, contracted possibly at the latter end of the fall, or in the
the

the winter, or the first approach of the Spring, and continuing for three, six, or nine months, without spitting blood the whole time.

2. Observe that such a cough, that proves so durable, doth not alwayes continue at the same stand, but is far more urgent sometimes than other some, and somewhiles again returns to that remission, that it seems to be quite gone, until the patient relapses of his own accord, without any provocation of an external cause or error, into the same or rather worse state than before.

3. The matter expectorated is thick, tough, glewy, frothy, uneven, bubbly, graish; or thin, liquid, crude; or thin and mixt with thick, clotty, blewish, yellow, greenish or blackish fleam, or streaks only.

4. A difficulty of breathing, with a kind of a whiesing noise.

5. Violent stiches up and down the breast, and back, below the shoulders, which for a while are moveable; afterwards fix either under the shoulders or paps, which then give a strong presumption of a confirm'd *Phthisis*.

6. The

6. The face looks deadish, and livid, with a dark blewish or brown circle about the under eyelids, the eyes appear hollow, flat, and shrunk, without their natural gloss.

7. All this while the appetit is wanting, and is bent to nothing more than to a draught of stale strong Beer, though that be as bad as rats-bane for 'em: and this is a very usual attendant.

8. The body is sometimes loose, and sometimes bound; or in some it's generally loose, and in others contrary.

9. They sleep unquietly, and disturbed with fiery or melancholique dreams, and feel hot and glowing at their waking, being likewise much disposed to sweat about their breast, neck, and head. Their limbs do oft feel sore and weary. For the most part they are drowsy and lumpish all day. By this time an Hestick Feaver begins to shew it self, by a quick, soft, low, and unequal pulse; a small glowing of the palms of the hands and feet after meat, &c.

This is the first degree of a confirm'd Pulmonique Consumption, from which the

the second degree differs in the intension of the forementioned Symptoms ; namely,

1. The Cough sounds more hollow and deep ; continues longer before any matter is brought up ; and is more urgent in the night than the day.

2. The humours or steam that are expectorated , are turn'd into a thick matter (pus.)

3. The body is consumed to nothing but skin and bones ; the flesh of the Muscles being withered into dry tough strings , the skin feeling rough and dry like Leather : And the face changed into an *Hippocratean* visage, otherwise called a *Mortiferous* face, and deciphered 1. progn. 7. viz. a sharp Nose ; hollow Eyes ; the Temples fallen and retch'd ; the Ears cold and contracted, and their fibres turn'd ; the skin about the forehead hard, retch'd, and shrunk ; the colour of the Face is Greenish or Blackish.

4. At this degree the Legs and Belly usually swell , and sometimes burst out at the toes into a water.

5. The appetit is quite lost.

6. A sensible Heetick Feaver, ever growing higher in the night then in the day, because the cold of the night stops the pores; it's known by a quick, hard, low, uneven in motion and fortitude, Acre or stinging Pulse, and a glowing heat of their body an hour or two after Victuals.

7. It's ordinary for Consumptives in this degree to entertain their visitors with strange rambling discourses, of their intent of going here and there, or doing this and that, as if they did in no wise expect to change their dwellings into a grave.

8. They are extremely fretful and peevish; never well at rest, but always calling for this or that, or changing their seats or posture of lying or sitting.

9. They are incident to Convulsions in their Necks, and Gripes in their Bellies.

10. They are very subject to *Nocturnal pollutions* (or evacuations of the Sperm without Phansie,) the reason whereof *Aristotle* gives 5. *Probl.* 53. because sharp colliquations falling to the spermatick parts, excite the excretive faculty,

11. *Aristotle* among his Problems doth like-

likewise write, that Consumptives are very apt to breed Lice, which probably are engendred out of their clammy sweat, by a putredinal heat that attends them.

12. Their Cheeks appear oft of a rosie red colour, especially after meat.

13. At last they spit out peices of their Lungs, it may be small grisly bits, that are eaten off from the Lung pipes, or small light uneven pieces of spongy flesh.

14. If you desire a particular remarque whereby to know which of the patts are most apt to consume first, that so you may be forewarned in time, I'll resolve you : A Consumption is no where so visible as at the fingers ends, whose flesh commonly shrinks before any other part of the body, and that for two reasons. 1. Because it's the finest, tenderest, and most delicate kind of flesh, consisting of a most exact temperature, whereby it's the better disposed for the touch, no part of the body feeling so exactly; which tender consistence renders it the more colliquable and consumptive.

2. Because the heat of the body reflecting at the fingers ends, redoubles, and is more intense

intense than in any other part, as doth more evidently appear in Feavers.

The last and third degree foretell the nearness of their fate, which for the most part follows within three or four dayes upon the appearance of these signs, which Hippocrates doth orderly digest in 5 Aphor. 14. and 7. Aphor. 72. After the evacuating of blood upwards follow a Tabes, (an exquisite Consumption,) and evacuation of matter upwards; after a Tabes a defluxion from the head; after a defluxion a looseness and a stoppage of the expectoration; and after the stoppage, death. To be more particular.

1. There is a looseness, whereby the matter that should be evacuated upwards by Cough, is drawn downwards, or rather fixt in the Lungs; not only so, but the Spirits, that should actuate the Lungs in the expectoration, are consumed, dispersed, and drawn downwards, whereby the Lungs are rendred unable of Coughing up the purulent matter, which remaining causes a stoppage, that doth suddenly choak the heart.

2. A shedding of the hair is another fatal sign, hapning only at last, when the body is quite

quite dried up, and contains not so much excrementitious moisture, as to nourish the hair, read 5. *Aphor. 12. Quibuscunque sabidis capilli fluant, &c.* 3. A stinking breath, a sign the purulent matter is affected with the worst degree of putrefaction, the immediate effect whereof is a *faetor* or stink. 4. The Nails of the Fingers and Toes bending, or turning crooked like the claws of a Beast. This arrives because the flesh underneath is consumed, whereupon they are dried into a crooked round shape like horns, that bend crooked by being over dried by lying in the Sun, or before the Fire. 4. Frequent sweats, especially on their breast. 5. *Rhases lib. 4. Con.* writes, that Consumptives, when they are near death, grow light headed. This sign holds true in some, but not in others, many dying with their perfect understanding and memory. Yet this is frequent, that their sight grows dimme, and therefore can not see at that distance they could before, which makes them oft imagine they see strange things, which they don't. Their hearing is also grown very dull upon a sudden

den; for otherwise Consumptives in the first and second degree have a very sharp hearing. 6. their voice is very hoarse. 7. The spittle of Consumptives being powred upon burning coals, stinks very strong. 5. *Aphor. 11. Cum tibi implicitis, quod russiendo excluditur sputum, graviter oleat, dum carbonibus ardentibus infunditur, capillique defluant, funestum.* 8. they fetch their breath at last very easily, yet not without the sense of a great clogg at their Stomach; and a whiesing or whistling in their Wind-pipe. 9. Their Pulse is intermittent every sixth or eighth Pulsation, in others it's *caprizans, myurus, or formicans.* 10. Their Feet and Legs dye first; which commonly are cold and dead a quarter of an hour or more before the other parts.

Thus we have delineated the whole History of a Consumption, that absolves its course without spitting of blood. There remains only an observation or two upon that, which is attended with a bloody sputation, which either happens at the beginning, whereupon necessarily follows the spitting of matter, according to that *Aphorism,*

rism, *Post sanguinis sputum*, *puris sputum*, &c. Whether the matter expectorated be fleam, or *pus* (*matter that's bred in an Ulcer*) is known by stirring it with a stick; if it be fleam, it will cleave and stick; if *pus*, it will divide and separate; or thus, being dropt into a Bazon of Salt-water, if it descends to the bottom in a grayish powder like flower, it's purulent matter; if it swims, it's fleam; if it partly swims and partly sinks, it's a mixt substance. If the Ulcer in the Lungs be deep in the *Parenchyma*, it's discovered by a hard Cough; and if almost reaching to the *Ambient Membrane*, then there is a sore kind of pain with a hard cough; but if the cough be painful and the matter comes up easie, it's a sign the Ulcer is in the wind-pipe, as the expectorated cartilaginous particles do further declare. The Patient having for a while cough'd up purulent matter, is ever and anon upon a fit of coughing, fretting, or anger, or any other commotion of humours apt to expectorate small quantities of diluted blood with fleam.

Wee'l put an Epilogue to this Chapter, inserting only the signs of matter expectorated through the Lungs from a suppuration of the breast. The proper signs of a suppuration are comprehensively mentioned by Hippocrates lib. de coac. pranot. 49. Those that are grown suppurated especially upon a Pleurisie, and Peripneumonia, (which is also to be supposed upon a Squinsie, the suppuration whereof is more dangerous than any other) are troubled with small heats in the day, but violent in the night, and do spit nothing out, that is worth taking notice of; they sweat about the neck and shoulders, and their eyes grow hollow; and their cheeks are red; but the extremities of their fingers are worse hot and rough. Their Nails are turn'd crooked, and grow cold; and there arise tumours about their legs, and pustules about their bodies; they have an aversion from Vittuals. Besides these, 1. there preceded a distillation of Rheum from their head, or a Pleurisie, Squinsie, or Inflammation of the Lungs. 2. A Fever, according to 2. Aphor. 47. Whilst matter is engendring, pains and feavers arise,

arise, &c. 3. Beating or aking pains.
 4. Great shiverings and difficulty of breathing, near the time of the tumour breaking; which being broke, the Feaver and pains abate, and the matter (if not expectorated) is propell'd into the capacity of the breast, where upon the Patients stirring or turning himself abed from one side to another, it makes a fluctuating kind of noise, like the rumbling of water in a Cask. After a while it corrodes the ambient membrane of the Lungs, and is expectorated with a hard deep or hollow cough.

CHAP. XXXII.

Of the Prognosticks of a Pulmonique Consumption.

AS the kinds of Pulmonique Consumptions are various, so are their Prognosticks, wherefore we must instance these latter in the connumeration of the former. First, touching the Sex, and Ages a Con-

Consumption is harbour'd in. Children *cateris paribus* are more frequently cured than those of riper years; next Women, who as they are less disposed to the surprize of Consumptions, by reason of their courses carrying those acrimonious humours away, before they can attain to make any head; so for the same reason, their cure, when at any time illapsed into that Disease, is easier performed than in men; among whom old men that are Consumptive, are the least capable of help, because naturally they abound so much with salt fleam, that heightens and irritates the continent cause of their malady. Before we deviate from this particular of the Sex, take in this observation; that women whilst a breeding, are now and then allarum'd at the second month with Consumptive symptoms, that are caused through the return of their courses (being intercepted) to their Lungs.

Among these many dye tabesied before the full expiration of their time; others that have the good fortune of miscarrying, or being delivered, escape by means of their floods, revelling the humours from their Lungs.

Lungs. Some again through their straining, pressing, impatient cries, and commotion of their bodies, at the time of their labour, do sometimes break a vein in their Lungs or Breast, or cause a *varix*, or corrosion of a Vein, whereupon a Consumption following speaks a very hazardous case : or if a Consumption surprizes a Childbed woman, that hath not been well laid, or hath not been well purged after delivery, foretells an equal danger.

The procatarætick causes render the Disease more or less curable : a Consumption of grief, as it moves more slowly than others, so its malign effects are impressed with a more certain and irresistible force ; wherefore unless prevented in the bud, takes an ineradicable root. Next heretunto for obstinacy of cure are an *Hypochondriack*, *Amorous*, and a *Studious* Consumption. As for a *Cachectick* and *Aguish* Consumption they admit usually of an easier cure than others. A *Poysonous*, *Ulcerous*, *Renal*, *Dorsal*, *Verminous*, *Bewitch'd*, *Dolorous*, *Apostematick*, and *Pockie* Consumptions are more or less curable, or incurable, ac-

according to the Age, Sex, Climat, Season of the year, Habit, Temperament, Part affected, Duration, and other ill symptoms attending the Disease.

Having but cursorily proposed to you a declaration of the presages of Bastard Consumptions, we'll imploy the more time and paper in relating the Prognostick signs of Pulmonique Consumptions, according to the several degrees observed in the preceding Chapter.

A Consumption of the Lungs in the beginning is very curable, but herein differs from all other curable Diseases, that it's not to be worn away by change of dyet, or moderate exercise of body, or a cheerful spirit, whereby many other maladies have been dislodged; but in stead of being demulced by counterpoising preservatives of the Patient, goes on its way, until it hath made an absolute conquest of the body; and notwithstanding though remedies be used at its first appearance, unless they are prescribed by a dexterous hand, so as to hit the humour of the Disease, and temperament of the Patient, like a Cancer is rather irritated
and

and eats deeper into the parts. So that Consumptives, though their case appears not with so discriminous an aspect, ought not only to be solicitous for remedies against their evil, but to be assured of their skill that apply 'em; for a fault committed in the cure at first, admits of no appeal afterwards.

The first degree of a Pulmonique Consumption implies a difficult and long cure; and may easily upon neglect of the patient, or usage of improper Medicines be render'd incurable.

The second degree is formidable; and but few of this rank recover, and many more are turn'd over into the Empiricks pit. However wee'l add some notes out of *Hippocrates* to discern the curables from the incurables. 1. Their spittle must be tryed, if it stinks being poured upon the coals; or sinks as it's cast into a Bason of salt water; or being spit upon the ground, if it shews with round clear specks like glass spectacles, signifies a desperate and irrecoverable condition. The like presage read in a gray, blew, yellow, green, black, mixt, and uneven spittle. Take a survey of

Aret. lib. de sig. & caus. Morb. diut. cap. 8.

If on the other hand the spittle appears first sanious, afterwards mattery, white, smooth, even, and without stink, there's some hopes.

2. If the Patient be free from a putrid Feaver, that increases in the night, is another hopeful sign. 3. They must be free

from drought, which confirms the absence of a putrid Feaver, otherwayes frequently affecting Consumptives in the beginning and first degree. 4. The flood of humours,

that used to distill into the Lungs, must be diverted (or rather derivated) through the Nostriils. 5. It's also supposed, the party be not reduced to the greatest extenuation.

6. His ordure must be rather hard, than soft, for a looseness is generally very prejudicial. 7. It's required the Party should

have a square, fleshy, and hairy breast, and not very bony, which signifies a competent strength of nature in the Patient. If the

contrary signs appear, you must look for nothing but death. The case is the same with those who feel a great oppression upon their breast, speak hoarse, and seem to have a stiff neck, (or at least is not very

flexible,

flexible,) and the joynts and knuckles of their Fingers shew big, and their bones small : Add hereunto the symptoms of the third degree, which bring death along with them.

You are also to make distinction of the part affected ; for an Ulcer of the breast is of a less difficult cure than one in the wind-pipe, and that in the vessels of the Lungs worse than it ; but an Ulcer in the substance of the Lungs is the most deplorable of any, which the University of Physicians declare absolutely incurable, though *Hippocrates* seems to assert some curable, namely in whom the seven forementioned conditions are apprehended. Which sentiment we find likewise confirm'd by the experience of several reputed Authours ; *Cardan* in his *Treatise de Cur. Admirand.* No. 2. 4. 5. 6. 7. 10. recites many Consumptives by his care and skill perfectly restored ; among which number were several of the second and third degree ; but I doubt he quack't a little sometimes : however *Erastus* exceed's him in asserting cures much more incredible. Saith he, in his *Disp. Paracels.* part. 1.

pag.

pag. 210. I'll tell you some thing, that's hard to be believed: God hath restored some Consumptives, that made use of my help, who it was clearly apparent, scarce beheld the half of their Lungs. And in another place he vaunts to have cured many Consumptives in the beginning, and some that were absolutely desperate. *Ingrassias in Consil. pro fist. pect. Franc. Arcens de febr. cap. 8. Valleriola lib. 2. Observ. 3. lib. 3. Obs. 6. & lib. 5. Obs. 5. 6. Halidans. lib. 3. Cons. 7. Beniven. de Abd. c. 44. Forest. lib. 16. Obs. 58. Crato Cons. 152. Poterius cent. 3. cap. 19, 20, 21. and among the Ancients Avicen. lib. 3. Sen. 10. Tract. 5. cap. 5. Rases 4. cont. Valesc. de taranta lib. 3. cap. 2. Abynzoar. lib. 1. Theysir. tract. 11. cap. 2. Mesues cap. de Phthisi,* besides many others, do bring in perfect cures of Consumptives of all degrees; but questionless performed with great difficulty, because of the continual motion and coughing of the Lungs, (thereby taring the Ulcer wider) and their remote distance; and at last the Ulcer is only covered with a limber callus, that easily falls off, upon
any

any commotion of body, cough, or cold taken in the breast, and so forceth patients into an incurable state.

An Hereditary Consumption, likewise one that's engendred by malign arsenical fumes under ground (whereunto those that dig in Mines and Coal pits are much subjected) are incapable of any sort of cure.

A spitting of blood that happens upon the bursting of a Lung-Vein, unless it be stopped or conglutinated in three or four dayes at farthest, either occasions a *Phlegmone* or inflammation of the Lungs, which suppurating turns to an incurable Ulcer, and a Proper Consumption; or by evacuating an insupportable measure of blood kills the Patient by inducing a *Syncope* (Swoun;) or suffocates him by coagulating in the Lung-pipes.

An Ulcer in the left lobes is more perilous than in the right, because it's nearer to the heart. The same reason makes a supuration contained on the right side of the *Mediastinum* more dangerous than on the left.

A Consumption ensuing upon a spitting of blood is of quicker termination, than one that's occasioned by an Ulcerous disposition of the Lungs, and fomented by salin distillations from the brain, which may be protracted to some years. *Avicen* and *Erotian* write of a Woman that was Consumptive three and twenty years together. *Jul. Alexandrinus* and *Mat. de Grad. cap. 54. com. in 9. lib.* *Rasi* speak of another woman that lived Consumptive eight and twenty years. *Forestus* knew another woman that strove eight years with a Consumption. Neither is this case very rare in this City, there being many, I can attest of, that have been lingering for many years, though affected with a Chronical cough, difficulty of respiration, and an extreme lean habit of body. The reason of this prorogation is imputed to a certain absorbing salin distillation, which being imbibed by the Lungs, is not so corrosive as to gnaw Ulcers into the Lungs, but doth only absorb their nutriment, and insensibly diminish their *Parenchyma*, whereunto the whole body sympathizing, is also insensibly emaciated. But that

that which is far rarer is, that Ulcerous Consumptions of the Lungs should extend to so long space, as *Arculanus* reports of two that spitted matter four years together.

We have reserved this insertion touching the Prognosticks of this Disease by the Urin for the Epilogue of the Chapter, which usually is various throughout the whole course of the Disease: in the first degree it's thick and turbid, with a pretty deal of settling; at the second it appears thin and obscure without any sediment, or very little, and of a pale straw colour, and a greenish circle a top; though in some I have observed it bloody and obscure, like water, where raw flesh hath been washed in; in others it's thin and blackish. At last it's evacuated clear like water, and in a small quantity; yet this is not Universal.

CHAP. XXXIII.

The Therapeutick for Consumptions.

IT's a double misery to be pursued by a lingering Disease, whose nature and cause are disguised under a cloud of various symptoms, which if otherwise appeared in a more visible dress, would it self betray what remedies were most likely to remove it: since therefore Consumptions assault us in that obscure manner, I have engaged my study and industry, to procure you in the preceding discourse a most ample Narrative of that malady, comprizing the total of all observations thereunto relating, that so that intestine enemy being discovered might with more certainty be aggressed, according to the implicit meaning of that trite saying, *a Disease once known is half cured.* So that the greater pains I have taken in the speculative will very much alleviate me in describing the Practick or Therapeutick, whose office is distributed into three parts, viz. the *Conservative,*
Pre-

Preservative, and Curative. The *Conser-*
vative part in this Treatise is chiefly con-
cerned in preserving a healthful body in the
same state against all external causes, that
may dispose or force it into a Consumption;
Such are the six *non naturals*, viz. a *Con-*
sumptive Air, and *emaciating Dyet*, *Motion*
and *Rest*, the *Excretions* and *Retentions*,
Sleep and *Restlessness*, and the *Passions of*
the mind.

If you find your self obliged to live in a
Consumptive Air as this of *London*, make
choice of the more open, high, dry, and
gravelly part of it, where the houses are
built East and West, shunning those close,
low, nasty, dirty and stinking Allies, and
Lanes near the *Thames* side, where the Air
being damp, and replenish'd with putrid and
stinking vapours, is pen'd up, and obstructed
from being ventilated by the winds, or its
one free motion. 2. Once a day at least
take a walk in the Fields, to refresh your
self with the open Air, which inspired
fresh doth exceedingly recreate the Lungs,
Heart, and the Vital spirits, and through
its tenuity opens the Lung-pipes, and
purges

purges them from all those thick sooty steams; Moreover, opens all the pores of the body, and gives vent to those excrementious evaporations. 3. Retreat some times into the Country for a day, three or four to feast your Lungs with that pure clear air, and to purge them from the smok of London.

Touching your dyet observe these Rules:
 1. Never tye your self to a constant dyet, as alwayes to eat meats of easie digesture, as Veal, Pullets, Sweatbreads, &c. refusing this because it's obstructive, as Beef, Venison, Bacon, &c. or that because hard of digesture as Pork, Geese, Ducks, hard Cheese, Biscuit, &c. or because it's loosening, as Cabbage, Spinage, &c. or raw and windy as Salats, Cherries, Apples, &c. for if every objection against this, or that sort of meat, will cause you to refrain, than you must resolve to live without Victuals, there being no meat in the world, but what may be excepted against, in saying this is windy, and that is stopping, &c.

Neither would I have you to be too strict in the quantity of your meals; as alwayes

to leave off with an appetite, or to forbear eating Suppers upon the account, that it may hinder your rest.

Neither is't overwholsome to feed constantly upon flesh, refusing fish, and other victuals, as pease, beans, &c. arguing as some simply do, that flesh breeds flesh.

Likewise for drink; be not so scrupulous as to refuse a glass of Wine, upon pretence that it's inflaming, neither estrange your self from small Beer, as some Drunkards do, fearing it will bring 'em into a Dropfie. But on the contrary keep a loose dyet, feed sometimes upon fish, pease, salats, spoon meat; other times upon flesh, eggs, roast, boyl'd or fryed meats. Sometimes eat liberally, othertimes sparingly; drink sometimes small beer, sometimes strong, or wine. Sometimes eat Suppers, othertimes fast.

However mistake me not, I tell you once more, that a loose and inconstant dyet is the most wholsome to those that are healthful, according to that *adage*, *Sanis omnia sana*. The arguments for this assertion are these.

1. God Almighty having created that variety

riety of creatures for mans food, we are not to doubt but they are wholesome, because he hath created them for our sustentation; not our destruction. 2. We may observe in the new Testament, that Christ sometimes fed upon fish, other times upon flesh; sometimes drank water, sometimes wine; sometimes he prayed and fed sparingly, other times frequented feasts, where he met with varieties. And in the Old Testament the Patriarchs fed promiscuously upon herbs, most sorts of flesh and fish, whom we cannot question but were most skilful in dyets, as their long protracted ages attested. 4. If God had thought flesh meat only best for us, he would never have provided all these other creatures, as fish, and herbs, for mans food (all things being created for him,) unless necessary to be eaten with other Victuals; for flesh or fish single would otherwise have been sufficient; besides, *God and Nature do nothing in vain*. 5. The eagerness of the appetite is a sign of the proneness and readiness of the Spirits in and about the Stomach to digest; but the appetite being generally more eager after variety

Variety of meats, it's a sign the spirits are more prone and ready to digest them. On the other hand, one being tyed to a single and constant dish; his Stomach doth not much long for Dinner or Supper; and as he eats without appetite, so he digests it heavily, which must necessarily contract crudities and ill humours. 6. The spirits of the Stomach growing familiar with the Victuals daily ingested, do not only digest them imperfectly, but are slug in their excretive faculty in evacuating the excrementitious humours; which is more apparent in this instance, a man that doth feed upon one dish at a Meal, shall nothing near evacuate (or in plain *English*, go to stool) so quick or readily as one that dines upon two or more; because there is generally a contrariety between several meats, which doth not only augment the fermentation in the Stomach, but excites and stirs the digesting spirits, & afterwards prompts them to a ready evacuation. Lastly, one that dyets upon variety, hath this convenience, that what's deficient in one Meal is supplied by another, or what is faulty in one, is corrected

by the other ; if one day you have engendred obstructions by eating too much pudding, rice, bread, &c. eat the more Spoon meat next day, and so you are right again ; or if you have drank too much small beer at dinner, and thereby oppressed your Stomach with crudities, drink wine at supper. Or if you have exceeded in quantity at one time, eat or drink less at another. *In summa*, accustom your self to no kind of victuals or drink, neither to time or quantity ; but follow these Rules. 1. Eat flesh meat four or five times a week ; and fish twice or thrice, whereby you'll qualify the dryer and overstrong juice of flesh, by tempering it with the milder and weaker of the fish.

2. Never make a meal of flesh alone, but have some other meat with it of less nutriture, as in the Summer, Pease, Beans, Artichoaks, Salats, &c. in the Winter Butter'd Wheat, Milk Pottage, Broaths, or Souppes. 2. A small excess committed now and then is no wise hurtful, through means whereof the supervacaneous humours are stirred, and nature prompted to evacuate them by stool or vomit; but if neither follows

follows (as in a clear body it may not) ballance your excess next day with fasting, or a proportionable abstinence. This rule was very strictly observed by the Ancients; who thought it a great preventive to drink strong Wine once a month to that excess, as should force nature to return it both wayes; whereby they found that the subtil heat of the Wine did colliquate their superfluous humours, and reserate obstructions, and its impetuous spirits evacuate the said humours with the Wine; whereupon usually followed a copious sweat, that procured a free transpiration; which rule is to this day still kept in use among the *Germans*. However I can in no wise approve of so dangerous a preservative, that doth so oft impell Drunkards into Feavers, bursting of a vein by vomiting, and inflammations of the Entrails.

The next of the *non-naturalis* is *Motion* and *Rest*; in which particular I would advise you to walk moderately (*ad Ruborem non sudorem*) until you be thorough hot, but not force your self into a sweat; above all you must be careful you come not in

the Summer from the Country out of that thin air into our thick mist in a great sweat, and open pores, into which our thick air intruding, may stop the pores, and occasion great Feavers, which too many are precipitated into, by their unadvised posting to Town in a sweat; This I suppose may be the reason, why those that return from *Naples* to *Rome* in the Summer, do undoubtedly fall into a Fever.

In reference to their excretions, they must be sure to exonerate at least once a day; and if the dryness of their Guts be an obstacle in some hot and dry constitutions, they may remedy that by drinking a good draught of fresh small beer, or whey in a morning, and feed upon laxative and moistning herbs, as boyl'd Spinnage, Lettice, Endive, &c.

What concerns their proportion of sleep, every one knows what his nature requires. But avoid sleeping after Dinner, or immediately after Supper; because it fills the head with fumes and vapours, and occasions Catarrhs.

In relation to the passions of the mind, take this ancient rule ; *Bene age, & latere*, i. e. Do well, and be cheerful. Avoid all occasions of anger, fretting, and peevishness, which disturb the blood, and enrage the corrosive humours. Thus much for the *Non Naturals*. Wee'l include one rule more ; considering that it's impossible, but the healthfullest person living in such an air, and following the City mode in his Kitchen, must engender acrimonious humours, and obstructions, and be subject to a constipation of the pores, it will prove very advantageous to open a Vein every Spring in case he be Plethorick, and purge ; or if only Cacochymick, to clarify his blood with a laxative ; and drink whey for a month or three weeks, to qualify the heat and sharpness of his humours.

CHAP. XXXIV.

The Preservative for Consumptives.

THE *Preservative* part relates to the preventing of a Consumption in those that are inclined, or have lately conceived the seminaries of a Consumption. Who they are that are thus inclined, or are just entering the threshold of a Consumption, the foregoing discourse of Chap. 29. will acquaint you. In the *interim* take notice, that the same means we intend to prescribe for a cure, are likewise excellent preservatives, requiring only a moderation, according to the age of the Disease, time of year, and other circumstances.

The Indications taken from the *Naturals*, which probably have made a great part of the first occasion of that Consumptive disposition, point at a mature change and rational correction of them.

1. The air appearing so malicious in this Morbifique conspiracy, exacts a more particular regard. Wherefore it's of absolute necessity for Initiate Consumptives, to change that air how bad or good soever it may be reputed, wherein they have conceived or bred their consuming Seminaries; if bad, as thick, foggy misty, smoaky, moist, putrid, cloudy, or salin and acrimonious, they must make choice of a serene, thin, dry, temperate, sweet, and pleasant air; thus *Galen. lib. 5. Meth. Med.* advised all tabesied persons, and such as were onely disposed to a *Phthisis*, to remove to *Tabia*, a hilly place situated between *Surrentum* and *Naples*, whose temperature and dryness of air, produced by the Sulphureous smoaks of the Mount *Vesuvius* that's hard by to it, concurred to cure many a desperate Consumptive.

2. Though the air be generally experienced good, notwithstanding the Patient having contracted his evil there, possibly by reason of some hidden contrariety that air harbours against his temperament, is a sufficient indication for his changing the air,
and

and that for a considerable time, it may be a year, or two. For a moist Consumption the middle of *England*, as *Worcestershire*, *Glocester*, or *Oxfordshire*, seems to be enrich'd with an air propitious for their recovery; however I imagine that some places of *Languedock* one of the South Provinces of *France*, may for air excell that, or *Galen's Tabia*. For dry Consumptions a moister air is more proper.

Neither is't only the change of air, that proves so soveraign to Consumptives, but the change of Bread, Beer, Flesh, Company and other circumstances, do very much conduce thereunto.

2. What advantage a loose dyet imports to a healthful constitution, the same detriment it contributes to a declining or crazy one; wherefore since every small distemper assumes so easie a growth from the least disorder of dyet, how much the more may a Consumptive disposition, the worst of distempers; which certainly is an argument of the necessity of a strict dyet, now here prescribed to you in these rules.

1. Abstain from all obstructive, melancholique, and dreggish Victuals; as Beef, Pork, Geese, Ducks, Cheese, Crusts of Bread, Pycrust, Pudding, Salt fish, hard boyl'd or fryed Eggs, or any kind of fryed Meat. Likewise from hot Spices, as Pepper, Ginger, Cloves, &c. and pickled meats, as Anchiovy, Pickled Oysters, or Herrings, Pickled Cowcumbers, &c.

2. Feed only upon meats of easie digestion, and inclining somewhat to a moist temperature; as Veal, Chickens, Poulets, Mutton, Lamb, Sweetbreads, Potch'd Eggs, &c. and among the sorts of Fish, Soals, Whittings, Perch, &c. among Herbs, Lettice, Endive, Succory, Sorrel, Porcelain, Chervil, &c. but note that they must be boil'd.

3. Neither are you to allow your self flesh meat too liberally, because according to 2. *Aphor. 11. impure bodies the more you feed them, the more you hurt them*; and 1. *Aphor. 17. When nourishment is taken beyond nature, it breeds a Disease*; because nature being oppressed and distemper'd, cannot concoct the meats it assumes into that

that temperate juice it doth when it's in better temper; but rather converts them all into ill humours, which must necessarily give an addition to those Consumptive salin corpuscles; and beyond all others flesh meat, as I have intimated before.

4. Dyet most upon Spoon meats, as Veal or Cock Broaths prepared with *French Barly*, Succory, Maiden hair, Agri-mony, Grass roots, sweet Fennil, and Persly roots, Raisons and Dates.

Buttermilk affords a most Medicinal and Sovereign food in this disease. I remember I once knew a young Fellow at the *Hague*, who was fallen into an Ulcerous Consumption upon spitting of blood, and notwithstanding the danger of his Disease required the most potent Remedies, refused all help, and wholly devoted himself to Buttermilk, by which sole dyet he recovered beyond the expectation of all that saw him: whence you may deduce of what consequence a strict dyet is.

5. Refrain from flesh meat at supper, in lieu whereof you may now and then entertain your self with a Pippin roasted with Saffron,

Saffron, and sweetned with Sugar of Roses, and *carni* Confects.

6. Drink no kind of strong Ale or Beer, or any liquor that contains Hops or Broom for its ingredients : but make use of small Ale brewed, out of an indifferent proportion of Malt, and a sufficient quantity of brown Sugar, in new river water, which excells that of the *Thames*. This makes the pleasantest and most delicate small liquor, proving very agreeable to the Palat and Stomach, and preventing Diseases. Most wines seem noxious, yet Rhenish Wines (I mean those small Wines, *Bachrach* and *Deal*) doth accidentally impinguate by helping the digesture, removing obstructions, and rendring the blood fluid and digestible. This is verifed by the corpulent and fat habits of body of the Inhabitants of the *Rhine*, whom I observed all a long, in descending that river from *Bazil* in *Switzerland* as far as *Collen*, to be universally very fleshy, fat, and healthful; and my self, though entring into *Germany* in a lean case, was so much improved, before I left the *Rhine*, that in respect of corpulency

lency and fatness I differ'd little from any of them; which I could impute to nothing but their wine.

For *motion* observe these rules. 1. Walk daily in a pleasant, airy, and umbragious Garden, Park, or Field. 2. Gentle travel in a Coach or on Horseback through a healthful and divertising countrey, doth oft conquer an initial Consumption. What concerns the Excretions and Retentions, and Passions of the mind, regulate your self according to former instructions. These prescripts being thus observed, we are to reflect upon indications drawn from internal causes of growing extenuations; *viz.* the subtraction of salin corrosive humours, engendred by the Spleen, and sublimed upwards by reason of its obstructions. In this case the opening of the left *Median* in Plethoricks; afterwards the application of Leeches to the Hæmorrhoids; and hereupon a prescription of a laxative and deoppilative whey, will answer all indications; and for particular derivatives, issues, and lenitive Glysters contribute great relief.

CHAP. XXXV.

The curative part for spitting of blood out of the Lungs.

HERE you are to distinguish, whether the Lung-vein be burst; or corroded; or sweats out blood; or gapes. The first of these indicates a sudden evacuation of blood by *Phlebotomy*, for depletion and revulsion; and afterwards requires conglutination. The second indicates likewise a subtraction of blood in the beginning, for to revel and draw from the Lungs, and demulce the acrimony of the blood; and thereupon make use of conglutinating Medicines. The two latter indicate *Phlebotomy* for revulsion; restringents to stench, and incrassatives to thicken the blood.

Wherefore at the first budding of this Symptom, especially if a vein be bursted, and the spitting of blood copious, immediately evacuate as large a quantity of blood

blood out of the arm, as the Patient can bear without Swouning; for the greater and more sudden the evacuation is, the sooner the blood spitting stops; in which case expedition is very necessary, for otherwise the continual coughing would attract a greater stream of blood, and create a more difficult cure. So that Practick Authours advise ill, for subtracting blood in smaller proportions out of several veins at several times; which method, if the Patient cannot suffer the other, may notwithstanding be used, and seconded by Cupping-glasses applyed from below the shoulders downwards; likewise glysters, rubbing and tying of the extremities. Purgatives during the violence of the symptom are to be refrained; but afterwards, for to prevent its return, may be prescribed, and those only lenitives mixt with restraining purgatives, as *Myrabalans*, *Rhubarb*, &c. The other indications are to be answered out of these several classes.

Classis 1. Of ordinary conglutinatives and Emplasticks, *Cinquefoile*, *Tormentil*, *Millfoile*, *Cumpry*, *Willow weed*, &c.

Syrup

Syrup of Gumphry of Fernelius. The Emplastricks are *Bale armene*, *Terra sigillata*, *Sanguis Draconis*, *Spodium*, gum *Arabick*, *Dragant*, *Amylum* (or the finest kind of flower, where they make starch of) *Mastick*, *Franckincense*, &c. *Pyrola*, *Shepherds purse*, *Sanicle*, *Golden Rod*.

Cl. 2. Of Restringtons. *Sumach*, *Plantain*, *Houfselek*, *Knotgrass*, *Moufe ear*, *Porcelain*, young *Oak Leaves*, *Veruaine*, *Horsetail*, *Ladies Bedstraw*, *Bramble bush Leaves*, *Speedwel*, *Acorn Caps*, *Pomgranat-shells*, *Red Roses*, *Wild Pomgranat-flowers*, *White Poppy seeds*, *Henbane Seeds*, *Myrtle Berries*, *Sumach Seeds*, *Coral*, *Blood Stone*, *Crabs shels burn'd*, *Rhubarb tosted brown*, *Acacia*, *Hypocistis*, *Crocons Martis*, *burn'd milk*, *Syrups of Dry Roses*, *Quinces*, *Myrtles*, *Porcelain*, *Poppies*, *old conserve of Roses*, &c. Out of these Physicians may form *Electuaries*, *Trochiscs*, *Sublingual Pills*, *Apozenas*, and distilled waters, according to their best thinking. To these wee'l subnect such as are more specifically recommended by famous Authours.

Trallianus lib. 7. cap. 1. doth beyond all others, and that justly extoll these following specifics. 1. *The juices of Leeks and Nettles, with a small quantity of Vineger, do most egregiously stop the blood of a bursted Vein.* 2. He tells us, *that the juice of Porcelain being drunk, is a most excellent and powerful remedy.* 3. The decoction of *Cumfry root* is very much commended by him. 4. *The juice of Knot-grass, doth singularly conduce to any kind of spitting of blood.* The same vertue he attributes to the juice of *young Mastick leaves*, and particularly expresses an esteem for *Sumach*. And beyond these formentioned Specificks he attributes an incomparable quality of cohibiting the most desperate kind of bloody sputation, to a *Blood-stone*, grinded upon a *Porphyrt* to an impalpable powder, and exhibited in a dose of *Knot-grass juice*.

Galen 7. de Comp. Med. prefers white *Henbane Seeds*; but *Amatus Luf. Cent 6. car. 4.* speaks wonders of the juice of the greater sort of *Nettles*. *Hollerius lib. 1. cap. 27.* Sets a great esteem upon *Knot-grass*.

grafs. Duretus writes a great praise of the Distill'd water of those tails that hang upon Willow Trees. He puts likewise a great confidence in *Trochisci e carabe*. Valerius upon *Hot. exerc. 27.* recites a cure of one that spitted blood, who had tryed all the famous Physicians he could hear of, and at last was cured by Scaliger, who prescribed him this powder.

R. Spod. ros. rub. bol. arm. ter. sigil. hamat. ā 3 v. coral. rub. carab. margarit. non perfor. ā 3 i j ss. gum. Arab. iragac. ā 3 i j. Sem. papav. porint. sem. ros. rub. sem. Arnoglos. corn. cerv. ust. ā 3 i j. Acac. suc. Barb. hirc. suc. glycy. ā 3 i j. amyl. torrefact. 3 j. M. f. Pulv. Dos. 3 i j. in aq. pluvial.

The same prescription he found afterwards extant in *Serap. cap. 25. 17. 2.* except that here is an addition of coral. car. and Marg.

Syr. e symphyt. fernel. and Syr. coral. Quercet. are likewise in great request. Platerus writes he cured a Woman with Trochis. Alkekengi cum oppia taken in Goats milk. Quercetan's Aq. ad Hemoptysin

is much commended. Chymists exhibit 9 or 10 drops of Oyl of Vitriol in the juice of *Knorgrass*; they likewise make use of *Tincture*, and *Salt of coral*, *crocus Martis*, *ol. mart. tinct. Smaragd. ol. succin. &c.* But beyond all these I prefer *Cerus. Antimon.* prepared with *Spirits of Vitriol*, especially where there is suspicion of coagulated extravasate blood, which may be conjectured by the Fever, faints, difficulty of respiration, and excretion of crumbs of blood; in which case the Physician must look to his business, or else loses his Patient.

Galen prescribed *oxycrate* to dissolve the said coagulated blood. Others commend *Pulv. carb. tilie, coagul. hædi, cervi, leporis, sanguis hædi non concretus, rad. rub. tinct. camphora, sperm. ceti, mumiæ, ocul. canceror. cicer. rub. pulv. & Aq. cherefal. Diaph. in peracut. Spir. dulc. Marc. essent. Bellid. &c.* But *Mousse-dung* taken from one Scruple to half a dram in *chervil* water excells them all.

To return to the remainder of this Chapter; Those præcited Medicines proving defective in stenching that internal bleed-

ing, take your refuge to narcoticks, among which that of *Halidani* is most famous, whereby he cured many in desperate cases, viz.

R. Sem. Hyoscyam. papav. alb. ā 3 x. terr. Sigil. coral. rubr. ā 3 v. Sacchar. ros. vet. q. s. m. f. Elect. Dos. 3 j. ad 3 j 8

Mane & sero. This composition *Crato* 5. *Epist. f. 377.* asserts to be excerpted out of *Rhases* his *Cent. Laudanum opiatum, pil. cynoglos. Dioscod. Pil. e styrae, Philon. Rom.* may also be brought into use here.

In cases of that importance, I would advise Physicians not to lose their time and opportunity in giving slight remedies, but ascend to those more effectual Medicines. The breast may be annointed with cool and mild restrictives, as *Oyle of Roses, Violets, Myrtles, &c.* *Camphor* dissolved in *Oxy-crato* wherein clouts or rags being steeped and applyed about the Testicles, and sometimes about the waste, are very helpful. Issues in the Legs are most effective in revelling the corrosive humours.

Galen supposing that sometimes a distillation of sharp humours might corrode an

Ulcer into the Lungs, advised a Consumptive Woman to shave off her hair, and apply an Emplaster of Pigeons dung, or *Thapsia*, to extract, absorb, and divert those humours in the Brain; (others make an issue on the head at the *sutura coronalis* for the same purpose,) which kind of practice must necessarily rather add to the Disease in attracting a greater quantity of humours out of the whole to the head, afterwards falling down upon the removal of the Emplaster in fuller streams to the Lungs than before; besides such a kind of rough Medicine being very dissonant to the dignity and temperature of a noble part, might infer irreparable damages. But since we have made it visible, that the brain is only a part transmittant, and that humours oft are precipitated to the Lungs, before they arrive to that height of the brain, there can no kind of benefit be expected from so irrational an application. On the other hand those subliming humours ought rather to be intercepted before they are mounted to the head, by sublingual Pills, Trochiscs, adstringent and incrassating Syrups, *Lacchi*
Electua.

Electuaries, &c. To the same intent *Celsus* lib. 3. c. 23. approves of exulcerations made under the Chin, on the Shoulders, Breast, or Neck; *Hildanus* writes he cured several initial Consumptions chiefly by drawing a *Seton* through the Neck. When all is done, they do nothing, until they bend their design and force to the *Part Mandant*, and eradicate the root of the Disease; which done, there remains nothing more.

The Patient is obliged to abstain from flesh; and dyet upon Panada, Rice Milk, Boyl'd Porcelain, Lettice, Potcht Eggs, &c. some commend Pork, upon the answer of the Oracle, that advised *Dumnius* the Philosopher to Hogs flesh, whereof as oft as he eated, his spitting of blood stop'd; and leaving it off, return'd; possibly because the juice of this sort of flesh is glutinous; for the same reason others approve of Eels, Mulcels, Cockles, Crabs, Lobsters, &c. *Damocrates* the Physician cured a Roman Woman only with Goats milk fed with Mastick-leaves. *Trallianus* relates, he cured several with Milk only.

His drink ought to be a decoction of steel dust, burn'd Harts-horn, red Sanders, or Knotgrass, and sweetned with Sugar of Roses, dissolving in it besides a convenient quantity of *Sal Prunella*; or an Emulsion made of the four greater cold seeds, white Poppy seeds, and spirits of Vitriol. He must forbear much talk, walking, and all violent motions, and passions.

I'll only add an observation of a very speedy cure; one Mr. S. D. a Merchant, who through a violent vomit brake a Lung-vein; I caused immediately a large quantity of blood to be drawn out of his right Arm, & thereupon gave him this following

*R. Dulced. Mart. Spec. Hemop. ā gr. 4.
Opis Spag. prep. gr. ʒ8 Aq. urtic. Maj.
ʒij. m. f. pot. capiat mane & sero.*

This he took thrice and was perfectly cured. The like effect it performed in one W. S. a Taylor.

CHAP.

CHAP. XXXVI.

The Cure of a Pulmonique Consumption,

THe Indications in the first degree point at suitable preparatives, to prepare those corrosive salin humours, and remove the forementioned obstructions of the Spleen, Stomach and Liver; which is to be performed by *Agrimony, fumitory, Succory, Scabious, Borrage, Buglos, Endive, Maidenhair, Harts-tongue, Spleenwort, Cuscuta, Burnet, Grass roots, ditch Dock roots, the five opening Roots, the four greater cold Seeds, Syr. e 5 rad. bizant. de cichor. cum Rh.* Some of these or all you may make use of in Whey, whereby having prepared those adust humours, it's necessary they should be purged by gentle purgatives and laxatives; as *Polypod. sem cartham. Manna, cassia, tamar. Syr. ros. sol. de Cichor. cum Rh. ros. sol. cum Agar. de pomz.*

pom. mag. de Epithym. Senna, Rhab. agar. crem. tart. Tart. vitriol. &c. out of these you may compose Apozems, to prepare the humours and at the same time purge them; but by degrees (*per Epicrasin*;) after this if there was a small quantity of blood evacuated at the Hæmorrhoids by Leeches would be very advantageous. The cough in the mean while must be remedied with Syrups, and Loochs, sublingual Pills and Trochiscs to expectorate the humours out of the Lung-pipes. If the matter be tough thick and cleaving, it must be cut, attenuated and deterged; if thin, it must be thickened by incrassatives, as *Syr. Nymph. jujub. looch. Papav. portul. &c.* This kind of short cough in the first degree is that which Physicians call a *Tussis Vulpina*, a Fox-cough. Touching the curative of the second degree, where we meet either with an Ulcer in Lungs, or an Ulcerous disposition; the former, namely the Ulcer, must be cleansed or deterged, and afterwards cicatrized or consolidated. The first is performed by hot and dry Medicines; the latter by cold and dry. Moreover, there must be a

par-

particular respect had to the urgent symptoms of this degree, viz. the Hectick Fever and Consumption of the parts. Having first subtracted a part of the vitious humours, by a laxative as *Manna, cassia, Syr. ros. fol. &c.* it's generally agreed upon by the most famous ancient and modern Physicians, that milk is the only Medicine and food, that will answer all indications; for by its wheyish part it cleanses and deterges; by it's cheesy it conglutinates; by its buttery part it restores and nourishes the consumed parts; And by its unduosity promotes expectoration. But since there are several sorts of milk, you are to make distinction of them. Womans milk is most nourishing, but less detergent; Asses milk is more cleansing, and less restorative; but Goats milk is between both; that is, it's more nourishing and less cleansing than Asses milk, and more cleansing and less nourishing than Womans milk. But because the cleansing faculty is most requisite, Asses milk is universally prefer'd; and to render it the more effectual, it's advisable to feed the Ass with restraining and detergent herbs,

herbs, as Yarrow, Plantain, Vine leaves, Knotgrass, Bramble-bush leaves, &c. *Platerus* records several cured by Womans milk suck'd warm out of the Breast; and among the rest there was one, that throve so well with his Wives milk, that he purposely got her with child again to prevent his want of milk for the future. Chamels milk is a degree beyond Asses for cleansing. In stead of Womans milk, Sheeps or Cows milk may be used. Likewise Mairs milk alone, or Cows milk being dilated with Whey, may be substituted in stead of Asses or Chamels. Touching the use of milk, you must observe the quantity, time, and correction of it; for the quantity, you must accustome your self to it by degrees, beginning from a quarter of a pint, and ascending to a pint or a little more; according to the parties appetite, and strength of digesture. The time must be in the Mornings and Afternoons, taking your dose alwayes five or six hours before and after meat, warm from the Cow or Ass, and besure to refrain sleeping upon it, for otherwise it would fume up to the head.

Lastly,

Lastly, because milk is so apt to sowre in a weak Stomach, you must sweeten it with Sugar of Roses, or clarified Honey. Some boyl it with yolks of Eggs, to make it more nutritive; others quench steel in it to render it the more conglutinating.

But after all these *Encomia*, know that a milk dyet in many cases proves hurtful, particularly, 1. When the body is affected with a putrid flow erratick, (discernable, or sometimes latent) Feaver, as generally it is. 2. Consumptives are very subject to evaporations and fumes flying to the Brain, obstructions of the Bowels, and disposition to engender hot Cholerick and Salin humours; all which evils milk is very apt to encrease, nothing being more vaporous than it, nothing more Feaverish, nothing more obstructive, by reason of its cheesy parts, and nothing more convertible into hot cholerick humours than it's buttery parts, as appears in Children, whom it doth so extremely fill with green and yellow gall, and fleam; and disposes them to Catarrhs, Consumptions, Feavers, Loosenesses, &c. 3. Most Physicians forbid

bid milk to those, that are troubled with weak Stomachs, sowre Belchings, Grumbings in their Guts (*Borborygmi*) Loosenesses, all which Consumptives are seldom free from. 4. Many passages of *Hip.* do also dissuade 2. *Aphor.* 11. and 17. and *lib. de vet. Med.* Meat eaten in too great a quantity tabesfies the body, and *lib. de loc. in hom.* If the body doth not digest the meat it eats, it's rendred lean; besides several other places, which would prove too tedious to recite. Wherefore you must be very careful, you do not exceed in your milk dyet; but the surest way is not to meddle with it without a Physicians advice. Moreover take away the root and cause of the Consumption, and the body will soon thrive upon it.

For these reasons I do attribute much more to a Whey dyet, which I have advised to many, with the greatest success imaginable, enjoining them to drink nothing but white Whey sweetned with Sugar or old Conserve of Roses; to Dine and Sup upon Buttermilk, boyl'd with French Barly beaten in a Mortar, or Oat-meal, and afterwards

wards sweetned with Sugar of Roses, and coloured yellow with *English* Saffron. But lest they should be clyed with that, they may gratifie their Palats with variety of Broaths, and especially with Broath made of an old Cock, with the addition of aperitive and pulmonique herbs, which together with the use of some laxatives only, is in great vogue among the *Italian* Physicians for the cure of Consumptions. Some advise their Patients to dyet upon Crabs, Lobsters, Oysters, Cockles, Muscels, Frogs, &c. but against reason, those meats being of too hard a digesture for weak Stomachs; nevertheless the juices expressed out of them, or liquors distilled from them, are experienced very proficuous. Others prescribe milk boyl'd with flower, thick ptisan, confections out of Capons, Partridge, and Tortises flesh, Crabs, Lobsters, Sweet Almonds, Pistaches, White poppy seeds, the four greater cold Seeds, &c. For their ordinary drink, they approve of Barly Water, Small Meetheglin, the decoction of Harts-horn, or the Small Ale described in Chap. 34. But beware of stale Beer.

The

The Air ought to be dry and temperate; witness the story of that old Woman, that was preserved many years by the dry Air of the Bakers Oven; where she was used to work. *Aretæus* commends a Sea Air, and therefore the Ancient Physicians were wont to send their Patients to *Alexandria*, for to have the benefit of the Salt Air during the Voyage, which being of a drying nature, they conceived might conduce to the drying up of the Ulcer in the Lungs. But in my opinion the Sea Air being nauseous, moving one to Vomit, and stirring the humours of the body, should rather prove offensive. *Pliny* doth highly esteem the Air of Forests, where pitch is collected.

The deterfives for the Ulcer are composed out of Vulneraries, agglutinatives, and pectorals; viz. *Barnet*, *Centaury*, *Betony*, *Agrimony*, *Vervain*, *Mouse-ear*, *Avens*, *Ladies Mantle*, *Arsmarr*, *Periwinkle*, *Bugle*, *Lilly of the Valley*, *Solomon's Seal*, *Serpentine*, *Snakeweed*, *Aristol. rot.* *Cicer. rubr.* *Isop*, *Water Germander*, *Colts-foot*, *Card. Benediçt.* *Lung-wort*, *Maiden hair*, *Scabious*, *Penny-royal*, *Ground Ivy*, *Cud-weed*,

weed, *Ros solis*, *Origan*, *Horehound*, *Oak of Jerusalem*, *Calamint*, *St. Johns-wort*, *Elicampaine*, *Squils*, *Orris*, *Myrrh*, *Terebintih*, *Fox Lungs*, *Spec. diareos*, *Diacalaminthe*, *Looch San.* & *expert. e pulms. vulp.* *Syr. nicot.* & *ped. cat.* &c. The agglutinatives we have set down in the Chapter preceding, and are to be made use of when the Ulcer is sufficiently cleansed. The experience of famous Practitioners recommends to us several Specificques. 1. *Ros solis* is extol'd above most other Pulmonicks by several. 2. *Speed-well* is likewise very frequently used against Ulcers in the Lungs; an Herb certainly without comparison. 3. *Camerarius* speaks much in the praise of *Oak of Jerusalem*; which also makes the basis of *Syr. Botryas*, described in the *Lond. disp.* 4. The generality of Physicians attest *Spotted Lungwort* to be a most egregious Pulmonique, both for deterging and conglutinating an Ulcer in the Lungs. 5. An ingenious Physician at *Padua* told me this following for a great secret in an Ulcerous Consumption of the Lungs, *Masterwort-root* boy'd in *Metheglin*, and afterward

R

mix'd

mix'd with a third part of *aq. Spermæanar.*
 6. *Lungius* and others make use of *Ground
 Iuy*, for the last and extreme remedy. You
 may take it either distilled, in the Juyce,
 or Syrup; dissolving only in them some
 Conserve or Suggar of Roles. 7. *Saffron* is
 commonly stiled the soul of the Lungs,
 which when they are ready to be stifled and
 choak'd with thick tough steam and puru-
 lent matter, have been miraculously re-
 covered by a dose of Saffron in wine, where-
 fore no prescription for Pulmoniques ought
 to pass without some grains of Saffron in it.
 8. *Millepedæ* or Palmers have for many
 Ages been reputed the greatest detensives
 and cleansers of the Lungs, a quantity of
 them being tyed in a fine Linnen rag, and
 steeped in Metheglin or Whey, and so used;
 or being burned to ashes in an oven and
 mixed with old Conserve of Roles. 9. *Avi-
 cen. lib. 3. Fen. 10. Tract. 5. cap. 5.
 mesues. cap. de Phthisi. Valleriola lib. 5.
 Obs. 5. Forest. libr. 16. Obs. 58. Montan.
 in Cons. 152.* do all bring in unquestionable
 Testimonies of several, by them particularly
 mentioned, desperate Consumptives, per-
 fectly

feastly cured of deep and sordid Ulcers in the Lungs, by the sole means of Suggar of Roses, but of at least a year old, & devoured in great quantities several times in a day, and so continued for some weeks. 10. *Fan-secq* consult. 58. tom. 1. sets a great value upon the Decoction of yellow Sanders. 11. *Arcaus* lib. de Febr. *Erastus* lib. 3. *Cons.* 8. *Fracast.* lib. 3. de morb. contag. cap. 8. *Ingrassias* in consult. pra fist. pect. *Stabelius* in *Disput.* and several others, recite a great number of Phthisical cures, and those desperate ones, performed by a Decoction of *Guaiacum* wood. 12. *Trallianus* lib. 7. c. 1. speaks wonders of the use of Bloodstone. *Cardan* writeth no less of the Decoction of Crabs Legs and Tails; *Fern.* of the Syrup of *Cymphry*, others of the Syrup of *St. Johnswort* flowers, and Syrup of *Tobacco*. 12. For Compositions, this following powder of *Haly Abbas* is by *Valescus*, *Forsstus*, *Rondeletius*, and all others received for a singular Medicine, whereby the three former cured some Consumptives, beyond their own expectation. R. Sem. pap. alb. ʒi. gum. arab. amyl. ʒiij sem. portul. malv.

malv. alch. \bar{a} 3 \bar{v} . sem. cucurb. cucum. citrul.
 cydon. \bar{a} 3 vii. Spod. glycyrr. gum. tragac.
 \bar{a} 3 iiij. m. f. Pulv. \bar{r} . This of Trallianus
 I esteem equal with the best composition
 that ever was prescribed by any. R. Sac.
 semperervi. passicreticor. mel. attic. \bar{a} . cyath.
 \bar{z} . sem. urtic. cucum. fassiv. eupros. \bar{a} 3
 coq. ad Consump. med. part. Colar. adde pic.
 liq. cyath. \bar{v} coq. ad consist. mollis; hinc
 admisce nard. syriac. 3 j. thuris 3 iiij. Croci
 pip. alb. \bar{a} 3 iiij. m. f. Elect.

Here I have registred to you this most
 efficacious Medicines of this and the former
 ages, which unless applyed by a dexterous
 hand, may sooner kill than cure. Moreover
 note these deterfives may be mixt with the
 restrungents, consolidatives, & incrassatives
 of the preceding Chapter, according as the
 Patients condition shall require.

For external means, drying suffumiges or
 smoaks are oft prescribed with good success.
 They are usually composd out of Frankin-
 cense, Myrrh, Pitch, Olibanum, Benzoin,
 Syrax, Gum. bedera, Amber, Rose leaves,
 Celerfoot dryed, Sanders, lign. Aloes, &c.
 but the fume of Santaracha is particularly

com-

commended. Emollient & temperate Oyls & Liniments seem to facilitate respiration, which the Physician must alwayes have an eye to, and therefore it's necessary he should ever mix some lenient pectorals with his other Medicines : Issues in the lower parts do also divert.

Hermetical Physicians go another way to work; they begin with a galliard vomit, and so proceed to deterfives and agglutinatives; viz. Flowers of Brimstone, Balsam and milk of Sulphur, Elixir proprietatis, crystal mart. Extract. Aristol. rot. spir. salis dulc. Ol. vitriol. ol. mercur. dulce, spir. sulphuris per camp. ol. succin. magist. ocul. cancer. magist. perlar. tinct. sal. & magist. coral. rub. sacchar. saturn. Mynsighti. antimon. diaphor.

To Dogmatists this Chymical practice seems suspicious; in regard that vomits do violently conquatitate the Lungs, and tare the Ulcer wider. Moreover Hip. 4. Aph. 8. doth very much condemn vomits in such, as are onely disposed to a *Phthisis*, much more in those that are already tabefyed. Hereunto may be replied, that vomits though they infer some small detriment to the

the Lungs, yet they import a far greater benefit by working immediately upon the parts *mandant*; and *Hip.* himself *lib. 2. de Morb.* did frequently exhibit *Hellebor* to Consumptives, which is experienced to be a very churlish Medicine.

On the other hand Chymists quarrel with Dogmatists for letting blood in Consumptions, where nature is already so much defrauded of its *Genius*, and consequently rather hungers for a greater supply of nutriture: this objection they easily answer, in asserting that in many Consumptives there is a *Plethora ad vires*, (though in no wise *ad vasa*) a great acrimony in their blood, and an impetuous afflux of humours to their Lungs, which do very urgently indicate Phlebotomy: whereby *Hipp. 5. Epid. 6.* recovered a Consumptive, whose disease contemned all other remedies; and *Galen 6. Epid.* cured a Woman of a *Phthisis* by the same means. Several other Authours likewise observe many rescued from imminent Consumptions by detracting small proportions of blood. No doubt but Phlebotomy and Vomits

Vomits have their use in this malady; but the Temperament, Age, Sex, and *Idiosyncrasia* of the Patient, degree of the Disease, and other urgent or contraindicating Symptoms must be exquisitely observed.

It's time I should take leave of my Reader, which the urgency of my affairs doth now prompt me to; However for his last farewell we'll entertain him with some few observations of mixt cures, namely partly spagyricall, and partly dogmaticall.

Obs. 1. One G. T. a Merchant's Apprentice, upon a continued debauch, was surprized with a tedious Cough, oft expectorating small quantities of blood, whereupon he soon dropt into a proper Consumption, but was in a short time recovered by these means; I advised him to the Country, where by my appointment a proportion of blood was extracted twice out of the Hemorrhoids by Leeches. Before and afterwards was several times purged with this bole. *R. extract. rec. cass. ʒ ʒ pulp. tamarind. manicatabr. ā ʒij. crystal tart. ʒ j. Rhab et. pulv. agar. rec. troch. ā ʒ ʒ spic. nard. gr. 4. cum sacchar.*

M. P.

M. F. Bol. for sixteen dayes he took this Elect. mornings and evenings, drinking upon it a draught of Deco^d. of red Sanders sweetened with Sugar of Roses, and acuated with a drop or two of Spir. Sulphur. per camp. *R. Magist. stypt. Specif. Heet. croc. angl. ā gr. 4. Conserv. ros. vet. ʒj.*

M. F. Bol. His ordinary drink was white Whey; his dyet broaths alter'd with herbs, and oftentimes Buttermilk.

Obs. 2. A young woman aged 24, spitting blood and matter upon the stoppage of her courses, was let blood out of the foot, and oft purged with *Diaprunum lenit. ʒss* *Merc. dulc. gr. 15. crem. tart. ʒj.* she drank a decoct. of Sarsa with *Venon. agri-mat. heder. ter. Dates 3. Corrents, and Liquoris* for 21 dayes, at the expiration of which term she was cured of her Cough, and there appeared a shew of her flowers. I advised her also to *Looah. Papap. and Pulm. vulp. ana.* and to make an Issue in her left Leg.

Obs. 3. A Child aged 3. deform'd with the Rickets, &c. consumed to skin and bones, was cured in a month by the *Tinctura* of

tartar,

tartar, taking two drops twice or thrice a day in Whey.

Obs. 4. I have seen many thousands of Diseased in the Hospitals of France, Germany, Italy, Holland, Flanders, and other parts, but never observed so many great Diseases complicated in one body, as not long since in one of my Patients; the party had been seized of a latent venereal malady two or three years together, and newly again surprized with a Green virulent Gonorrhoe, a constant excretion of purulent matter; an immittigable Cough, a confirm'd Dropfie, a most sordid Ulcer in the Kidneys, evacuating constantly a great quantity of blood and Pus (matter) with his Urin, a perfect Consumption, great obstructions of his Bowels, and many other most urgent Symptoms. Whence I could observe the strange force of nature, though in a body naturally weak, to support such a number of great Diseases; and that which to me appeared more strange, was an intermission of at least two pulsations in nine or ten, continuing that type for several hours, I am confident, if not dayes.

Obs. 5.

Obs. 50. A Smith that had expectorated putrid, thick, ugly matter for at least two months, I cured out of charity; I gave him two doses of *Antimon. resuscit.* the preparation whereof I have divulged to you in *Venus Unmask'd*; and advised him to drink twice a day a small draught of Spring water being render'd bitter with soot burn'd out of wood, and sweetned again with brown Sugar, which in a month perfectly cured him. I thought to have presented you with several other remarques; but that the Bulk of this Treatise being already swell'd beyond my purpose, obliges me to come to an

E N D.



The Table of Contents.

CHAP. I.

Of the Original, Contagion, and
frequency of Consumptions.

p. 2.

CHAP. II.

Of the various acceptions of Consump-
tions.

p. 6.

CHAP. III.

Of the Fundamental Principles, or
Balsamick mixture.

p. 14.

CHAP. IV.

Of the nature of a Consumption in
general.

p. 21.

CHAP. V.

Of the nature of a Proper and True
Consumption.

p. 24.

CHAP.

The Table of Contents.

CHAP. VI.
Of the nature and kinds of Bastard
Consumptions. P. 30.

CHAP. VII.
Of an Hypochondriack Consumption. P. 32.

CHAP. VIII.
Of a Scorbutick Consumption. P. 37.

CHAP. IX.
Of an Amorous Consumption. P. 39.
Of a Consumption of Grief. P. 56.

CHAP. X.
Of a Studious Consumption. P. 61.

CHAP. XI.
Of an Apostematick Consumption. P. 63.
Of a Scirrrous Consumption. P. 67.

CHAP. XII.
Of a Cancerous Consumption. P. 68.

CHAP. XIII.
Of an Ulcerous Consumption. P. 69.

CHAP

The Table of Contents.

CHAP. XIV.

Of a Dolorous Consumption. p. 71.

CHAP. XV.

Of an Aguish Consumption. p. 72.

CHAP. XVI.

Of a Febril Consumption. p. 74.

CHAP. XVII.

Of a Vermineous Consumption. p. 75.

CHAP. XVIII.

Of a Pockie Consumption. p. 80.

CHAP. XIX.

Of a Bewitched Consumption. p. 81.

CHAP. XX.

Of a Consumption of the Back. p. 91.

CHAP. XXI.

Of a Consumption of the Kidneys. p. 103.

CHAP. XXII.

Of a Consumption of the Lungs. p. 106.

CHAP. XXIII.

Of the kinds of Pulmonique Consump-

tions. p. 109.

CHAP.

The Table of Contents.

CHA P. XXIV.

Of an Ulcerous Pulmonique Consump-
tion. .VX. 9 A H O P. 111.

.25. 9 CHA P. XXV.
Containing a diffinition upon the
causes preceeded p. 115.

CHA P. XXVI.

Of a more apparent cause of a Pulmo-
nique Consumption. H O P. 121.

.08. 9 CHA P. XXVII.
Of some less frequent and rarer causes
of a Pulmonique and other sorts of
Consumptions. 9 A H O P. 147.

.19. 9 CHA P. XXVIII.
Of the Procatartick or external causes
of Pulmonique Consumptions. 9 O P. 155.

CHA P. XXIX.

.Of the Signs of a beginning or grow-
ing Consumption. A H O P. 170.

.9 A H O CHA P. XXX.

.Of Signs, Diagnostick and Prægnestick,
of

The Table of Contents.

*of the several kinds of spitting of
Blood.* P. 173.

CHAP. XXXI.

*Of the Diagnostick signs of a confirm'd
Consumption of the Lungs.* P. 184.

CHAP. XXXII.

*Of the Prognosticks of a Pulmonique
Consumption.* P. 195.

CHAP. XXXIII.

The Therapeutick for Consumptions.
P. 206.

CHAP. XXXIV.

The Preservative for Consumptives.
P. 216.

CHAP. XXXV.

*The curative part for spitting of blood
out of the Lungs.* P. 223.

CHAP. XXXVI.

*The Cure of a Pulmonique Consump-
tion.* P. 233.

F I N I S.